

# Zion's Herald.

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## Zion's Herald.

CHARLES PARKHURST, Editor.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

## The Outlook.

The depreciation of silver abroad, particularly in New South Wales, was strikingly illustrated in a recent article by Mr. Edward Atkinson. He shows that the white metal is abundantly produced in that British colony at a cost of less than 25 cents an ounce. As a by-product in mining lead and copper, its cost is practically nothing. A certain mining company in New South Wales has, for five years, been putting silver on the market at the cost of 12½ cents an ounce. No wonder that Senator Wolcott found friends among British bimetalists. To get \$1.29 an ounce for what costs less than 25 cents to mine, was a tempting bait.

The waste heat of the street gas lamps in London is to be utilized to supply hot water, from the base of the posts, at the rate of a gallon a half-penny—the coin to be deposited in a slot. The temperature of the water will be indicated by a thermometer outside. The reservoir is connected with the water main of the street, and is to be fed, heated and delivered automatically. Near by the lamp-post another slot machine is to be established containing pennyworths of tea, coffee, cocoa and fluid beef done up in packages, so that at any hour of the night a wholesome beverage may be mixed at a total cost of 1½d. Paper napkins and soap powder for ablution purposes are now under discussion as an extension of the hot water scheme.

The popularity of postal savings banks in Great Britain is shown by the annual report of the Postmaster General. In England and Wales last year the depositors numbered one in every five of the population, with an average credit to each of about \$80. In Scotland and Ireland the proportion was one to every fifteen; but the average credit for the Irish depositor was something over \$100, whereas that of the Scotch depositor was only \$60. More than half the depositors were women and children. The *Philadelphia Record* notes that if we had the system here, and if it were as popular as it is abroad, even if the average deposit were no higher, the aggregate savings would be \$1,200,000,000—"a sum sufficient to wipe out three-fourths of the entire national debt!"

Princeton's second expedition to Southern Argentina (Patagonia) started on Saturday. Messrs. J. B. Hatcher and O. A. Peterson compose it. They will land at Sandy Point, in the Strait of Magellan, and work northward along the eastern base of the Andes. The geology of the region—especially its stratigraphy—will be studied. A collection will be made of the littoral fauna, especially on the Atlantic coast. The fresh-water life of the interior will be investigated. Studies will be made of the Indian tribes—their habits, ornaments, tools, etc. But the principal purpose of the expedition will be to complete, as far as possible, the collections of fossil birds and mammals already secured from the tertiary deposits of Patagonia. The expedition will be absent three years.

A revolt against football is reported from Georgia, where a popular young university player was killed ten days ago in a game, two others have recently been maimed for life, and a fourth has died from his injuries. The Atlanta City Council has passed an ordinance outlawing the game within the

city's limits. The students of the Georgia State University have voted to abolish the "sport" in that institution, and press and pulpit are calling for a legislative enactment to prohibit the play within the State. Recent matches in Kansas and Minnesota between university students have furnished opportunity for so much brutality and have resulted in such serious disabilities to the players, that a reaction has set in in that region which will probably lead to ruling out football matches in future.

The railroad line in Newfoundland from St. John's to Port au Basque, in the southwest corner of the island—a distance of 547 miles—is finished. By means of a fifty-mile ferry from the latter port to Sydney, St. John's is now brought into railroad connection with distant Vancouver, across the continent. What the Newfoundlanders will do with their road, which has added \$10,000,000 to the debt of the colony, remains to be seen. For seven years at least the contractor who built it will operate it; by that time the fortunes of the islanders may improve. The railroad itself will open up the interior resources of the island and attract visitors who would not otherwise go there.

The semi-arid districts of South Dakota have been made productive by artesian, as well as river, irrigation. An artesian basin underlies nearly the whole State east of the Missouri River, at varying depths, from 100 to 1,200 feet. On one farm of 800 acres a single well was put down six years ago, at a cost of \$3,500, to a depth of 1,200 feet, whose normal flow is 1,200 gallons per minute. Connected with this well is a five-acre reservoir; it takes seven or eight days to fill this, and about thirty-six hours to empty it in the irrigating season. Ditches cost about 35 cents a rod. It is found that irrigated wheat yields between two and three times more than on land not irrigated. By the reservoir system one man, after he has become familiar with the topography of his fields, can irrigate twenty acres in five or six hours.

The feasibility of connecting the waters of the Great Lakes with those of the Hudson River by a ship canal of sufficient capacity to transport the tonnage of the vast trade of the former in unbroken bulk to the sea, has for some time engaged the attention of a board of engineers appointed by the War Department. Four routes were investigated; neither was recommended. The cost of either was roughly estimated at \$200,000,000; the expense of maintenance and repair yearly was put at \$2,000,000. Further it was shown that vessels suited to lake transportation would not stand voyages upon the ocean, and that sea-going vessels could not profitably compete with those for freightage purposes on the lakes. The engineers suggest that the enlargement and improvement of the Erie Canal, so as to permit the passage of barges of about 1,500 tons' burden, is the only practicable project now in sight for the purpose named.

The difficulty of doing anything to introduce Western civilization into China lies in the inaccessibility of the mandarins, or official class. Rev. Gilbert Reid, a Presbyterian missionary, recognized this difficulty several years ago, and has labored to overcome it. He has cultivated friendship with the officialdom that rules the Flowery Kingdom, and, armed with its sanction and with an autograph letter from Li Hung Chang, he has come to this country to interest business men in a proposed "International Institute" in Peking, to include a library, class-rooms, auditorium and a museum. The mandarins and foreign residents of China have contributed \$15,000 toward the project; Mr. Reid wants to raise \$60,000 more. It is proposed to exhibit samples, models, and the like, and give courses of lectures similar to those of the University Extension scheme. From a commercial point of view Mr. Reid's scheme seems to be a promising one.

## The Bering Sea Treaty.

It was signed by the commissioners of the United States, Russia and Japan at the State Department in Washington on the 6th. As it must be ratified by the Senate, its terms were not made public. It is understood, however, that the treaty pledges the signatory Powers to prohibit pelagic sealing in waters controlled by them, on the ground that only by such prohibition can the seal herds be preserved from destruction. This apparently leaves to Canada the right of unrestricted killing of seals in the migratory period, but it is believed that the expert opinions of the members of this convention, which will be submitted to the representatives of England and Canada the present week, will be so convincing that some satisfactory arrangement will be reached. Premier Laurier and Sir Louis Davies, Canadian Minister of Marine and Fisheries, will be present, with Professors Thompson and Macoun (the appointed delegates), at the second conference.

## An Important Enterprise.

A British syndicate, with Sir W. D. Pearson at its head, is to construct a canal from Georgian Bay (the eastern arm of Lake Huron) to Ottawa—a project which, if carried out, will shorten the distance from Montreal to Lake Superior by over 350 miles, and will cost in the neighborhood of \$15,000,000. It will also, undoubtedly, have the effect to divert to the St. Lawrence route a considerable part of the lake traffic which comes to New York by way of the Erie Canal for shipment across the Atlantic. It is understood that the British Government will encourage the Company in every possible way, and has already stipulated that the canal shall be built with sufficient capacity to permit the passage of warships of a certain tonnage to the Great Lakes. The scheme is one that has been for some time maturing. McLeod Stewart, ex-mayor of Ottawa, spent the greater part of last summer in England promoting it. It is expected that work upon it will begin in the spring.

## A Rebellion against Department Stores.

The war against the "department stores" in Chicago by the small retail dealers has taken on a new phase. The attempt to restrict, by legislation, business under one roof and within four walls to a single line of goods, failed. City ordinances were passed, however, which prohibit the sale of meats and provisions and wines and liquors in the same establishment in which dry goods and kindred articles are sold. The proprietors of the big stores laugh at these ordinances, and continue to operate their hundred or more departments, and to cut prices and crowd their counters on "bargain days." The small dealers have now combined to fight the department stores with their own weapons. They will have buyers who will get hold of bankrupt stocks which can be sold at lowest figures; they, too, will have their bargain days; they will advertise largely; they will make war against food adulterations, and in every other way will strive to compete successfully with their formidable rivals. The struggle will be watched with interest.

## Tammany's Triumph.

It was foreboded when the Citizens Union, in their eagerness to put Mr. Low in nomination as an independent, non-partisan candidate, refused to confer with the Republican leaders. It was made almost certain when Senator Platt decided to "save the organization" by making Gen. Tracy the Republican standard-bearer. It was known that the Republicans could not elect a straight party ticket. It was doubtful if Mr. Low, with all the enthusiasm which the desire for an honest municipal government inspired, could singly match Tammany's thorough political organization. Together they could have won; divided, they courted defeat. Mr. Platt receives, and deservedly, the heavier blame. Practically he played into Tammany's hands by deflecting a vote which should have gone for good government and popular rule—and

he knew it all the while. He knew that Mr. Low is as sound a Republican as Gen. Tracy, and was, therefore, entitled to Republican support; but Mr. Low was opposed to "the machine"—an unpardonable offence in Mr. Platt's eyes. And so he turned over Greater New York for four years, with its immense patronage, its annual expenditure of \$75,000,000, its splendid possibilities if rightly used, to an organization notorious for its corruption and greed and misrule. The *New York Mail and Express* very properly denounces this act as "a crime for which Thomas C. Platt must answer eventually at the bar of public opinion. Unless justice is a myth and retribution has lost its place in our vocabulary, it is not possible that so foul a wrong as is consummated in Tammany's triumph can go unrewarded by the chastisement of time."

## Booth-Tucker's Colonies.

The first of the farm colonies planned by the Salvation Army with the purpose of relieving the congested populations of our great cities, has been located at Soledad, Cal. It will draw its settlers from San Francisco, and will engage in best culture for sugar making. Over three hundred families have applied for the privilege of joining, nearly all of whom have had agricultural experience, and are glad of the opportunity of getting "back to the land." The second colony will be planted on a 4,000-acre tract at Holly, Col. This tract will be surveyed and divided into one, five, and ten-acre lots, upon which cottages costing from \$250 to \$400 will be erected. To this "poor man's paradise" in the Arkansas Valley of Colorado the dwellers in the crowded tenement districts in New York city will be invited. There will be no "loneliness" in these colonies. The farms will have an average frontage of a city block. There will be a town hall, a Raffles bank (common in Germany), religious privileges, schools, etc. At each colony there will be a demonstrative farm, where the colonists can be taught the best methods. The Arkansas Valley colony will raise cattle for dairy purposes. Upon these and their alfalfa crops they will depend for a living. For profit they will raise melons, onions, celery. Their market will be handy—the mining regions in the mountains. This colonization scheme is not a charity. The Salvation Army leaders interest capitalists to advance the money, and expect the colonists to repay by small weekly instalments.

## Ex-Minister Hannis Taylor's Views.

This gentleman, who recently represented this country at the Spanish court, claims the right to present to the public the various aspects of the Cuban question in the light of his diplomatic experience. Being now a private citizen, he is not amenable to official discipline or criticism, though there may be ground for charging him with a breach of propriety in using the columns of the *North American Review* and the *New York Herald* for ventilating views which derive all their force or value from the exceptional and more or less confidential relations granted to him in his official capacity. Public interest in Cuban matters is, however, at present so excited, and especially because of the decision of the Administration to reserve the reply of Spain to Mr. Woodford's note till Congress meets, that this breach of propriety on Mr. Taylor's part is either condoned or overlooked. It is the opinion of this gentleman that Spanish statesmanship is utterly impotent to solve the Cuban problem. He declares that the rebellion started from a struggle for bread, "produced in the main by the economic laws enacted by the Parliament of the mother country, still wedded to the obsolete doctrine that the commerce of a colony is a possession which the parent State has a right to manipulate in its own interest, regardless of the fate of the colony itself." Mr. Taylor concludes that the United States should end the war on the island either peacefully by moral suasion, or by such other means as circumstances may require. It is quite probable that Congress will concur in his view that the time has at last come when intervention is not merely justifiable, but a duty.



## Our Contributors.

## THE BRITISH MUSEUM.

## III.

Rev. Hugh Johnston, D. D.

THIS great treasure house is every year growing more and more rich in its collections of Oriental and other antiquities. You can see more of

Ancient Assyria, Babylonia and Egypt

in the heart of London than can be found on the banks of the Tigris, the Euphrates or the Nile.

Old Babylonia carries us back to the cradle of the race. According to Genesis 10, Nimrod, a mighty hunter before the Lord, was the son of Cush. "And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh in the land of Shinar." The kingdom thus founded at the head of the Persian Gulf pushed its way northward, following the course of the Tigris, till Asshur, Calah, Ninua or Nineveh, and other cities, were built.

Assyria became a separate kingdom, the great power of western Asia, and in the days of Shalmaneser we find the Assyrians coming in contact with the people of Israel. When the power of the Syrians of Damascus was broken, there was a general submission of Hazael and the Israelitish kings, Ahab and Jehu, to the Assyrian king.

## The Black Obelisk.

There is an obelisk of black marble, five feet in height, found by Layard, which the king set up in the central building at Nimrud, and on the four sides is inscribed an account of the expedition undertaken by Shalmaneser, with scenes representing the paying of tribute by the kings whom he had conquered, and among these appears "Jehu the son of Nimshi." Tiglath-Pileser III., a powerful king, has mentioned in his annals five Hebrew kings, and so these preserved documents confirm the accuracy of the Book of Kings. Having subdued Babylonia, he came to the assistance of Ahas, king of Judah, against Pekah, king of Israel, and Resin, king of Damascus, who had attacked him. Having triumphed over the enemies of Ahas, he carried away into captivity Reuben, Gad, and the half-tribe of Manasseh. Hoshea, the new king of Israel, became his vassal, and in the reign of his successor, Shalmaneser IV., on being found intriguing with Egypt, he was carried away prisoner, his country invaded, and Samaria besieged for two years.

Then Sargon, the "son of no one," a usurper, succeeds and leads the campaign against Samaria, capturing the city and carrying away the inhabitants.

He was succeeded by Sennacherib, who invaded Syria, advanced against Ekron, and then turned to inflict punishment upon Hezekiah, king of Judah, who had befriended Ekron. Entering Judaea, he captured the small towns, enslaved 200,000 of the inhabitants, and laid siege to Jerusalem. Hezekiah, sore pressed by famine, purchased the safety of the city by tribute, stripping the Temple of its gold. In the Nineveh gallery there is a series of inscriptions representing the assault on the city of Jerusalem. The city is seen on a slab, as situated on a high, dome-shaped hill; the archers of the besiegers are shielded by wicker screens. Another slab represents the cooking of food in the Assyrian camp; and another, the execution of prisoners with Jewish features. There is also a cylinder of Sennacherib which tells that "six and forty of the strong cities belonging to Hezekiah, the Jew, I besieged and captured. Hezekiah himself, like unto a bird in a cage, did I shut up within his house in Jerusalem. I cast up mounds against the city. The fear of the glory of my majesty overpowered Hezekiah; and his captains and mighty men of valor, which he had brought into Jerusalem to defend it, laid down their arms. Thirty talents of gold, eight hundred talents of silver, precious stones, ivory, treasures, his daughters, the women of his palace, musicians—he sent unto my palace in Nineveh."

Two years after he again invaded Palestine, Hezekiah having thrown off his allegiance; but his threat of vengeance was not carried out, for a great, disastrous and sudden attack of plague destroyed in a night 185,000 of his army. All this is given in the 19th chapter of 2 Kings, and confirmed by Assyrian history.

In Esarhaddon's reign came the revolt of Manasseh and the reduction of his kingdom.

Esarhaddon's son and successor was Assurbanipal. He established a Royal Library at Nineveh, and among the princ-

pal Tablets of this famous library are the "Creation Series," which give the Babylonian and Assyrian accounts of the Creation, and the "Gilgamesh Series," or "Flood Tablets," which in so many particulars closely resemble the story given in the Book of Genesis. The hero Gilgamesh is the Babylonian Noah. These books are clay cylinders or sun-dried and baked bricks or cakes, ranging in size from fifteen inches by nine to one-inch by one-half. They are quadrangular, and vary in thickness. Many of them are broken and mangled, for these libraries in the palaces of Nineveh have been buried out of sight for nearly 2,500 years. The characters impressed upon the clay are called cuneiform. They are simply groups of strokes in the form of wedges placed upright or horizontally.

About the year 634 B. C., Media appears upon the scene, with Cyaxares as king; and Nabopolassar, one of his generals, having received Babylonia as his share, he becomes the founder of the new Babylonian empire. He is succeeded by Nebuchadnezzar II., who devoted himself to repairing the ancient temples and beautifying the city of Babylon.

There are barrel cylinders, giving an account of his warlike expeditions, and those against the Jews. Jehoiakim's second revolt was punished by the capture of Jerusalem and the carrying away of the people to Babylon, B. C. 597. Eleven years later, when Zedekiah rebelled, Jerusalem was again taken and the captivity completely accomplished. How the witnesses rise up to prove true the Divine Record!

Babylonia came under the rule of the Persians when the great city, "the beauty of the Chaldee's excellency," was captured from the son of Nabonidus, the Belshazzar of the Scriptures, by Cyrus, B. C. 539. There is among the Babylonian antiquities a cylinder of Darius inscribed, "I am Darius, the great king," and a cylinder of Cyrus giving an account of the capture of Babylon, just as in the Assyrian antiquities there is a hexagonal cylinder of Sennacherib, with an account of the siege and capture of Jerusalem, and another inscribed with the annals of Esarhaddon, recording the submission of Manasseh, king of Judah.

Until as late as 1840 skeptics were asking, "Where is Nineveh, that great city of which the Bible speaks?" Not a trace of it could be found. In 1842 M. Botta began to explore the mound of Kuyunjik, on the east bank of the Tigris just opposite the modern town of Mosul, but with little success. In 1845 Sir Henry Layard began the work of exploring the mound at Nimrud, which marks the site of the ancient city of Calah, which was built by Asshur, according to Genesis 10: 11: "And out of the land went forth Asshur and builded Nineveh, and the city Rehoboth and Calah." Layard found the remains of the palaces of three kings; and then going to the group of mounds at Kuyunjik, he uncovered the ancient city founded by Asshur called Ninua or Nineveh—the city of the prophet Jonah. He brought to light the royal residences of Sennacherib, of Esarhaddon, and of Assurbanipal; and in their buried libraries, upon baked clay bricks and cylinders, we read the records of the past.

Since then Sir Henry Rawlinson has explored the mound of Birs Nimrud, the traditional site of the Tower of Babel; and later Mr. Hormuzd Rassam has renewed the work of excavation and uncovered other cities, among them Abu Habbah, the Sepharvaim of Scripture, mentioned in 2 Kings 19, and by Isaiah (chapter 37): "Where is the king of Hamath and the king of Arpad, and the king of the city of Sepharvaim?" as well as Tel-Ibrahim, the ancient Outhah mentioned in 2 Kings 17: 24, 30.

Thus we find the venerable Scripture records confirmed by Egyptian documents, by Babylonian bricks, and by ancient monuments all along the track of its descent, from the glazed tiles of Ramesses with figures of captives from Tell-el-Yahudiyyeh or "vicus Judeorum" in the Delta of the Nile to the bas-reliefs from the palace of Sargon on the banks of the Tigris. The very dead seem to awake to tell the long-guarded secrets concerning the times of Abraham and Joseph, of Moses and Joshua, of David and Solomon, of Hezekiah and Zedekiah.

And while the great Egyptologists and Assyriologists now declare that the Pentateuch and Chronicles and the monuments are mutually confirmatory, other hoary witnesses seem to rise up. The giant cities of Bashan have been surveyed, and overwhelming proof found that Joshua indeed conquered a land of giants. Around the mountains of Moab are found rock-tablets

whose inscriptions have preserved the old language of the Bible and confirm its history.

Next in importance to the disentanglement of the Ninevite and Babylonian world, which publishes as with a sunbeam the verity of God's Word, is the inscription from

## The Moabite Stone.

giving an account of the war of Mesha, king of Moab, against Omri, Ahab, and other kings of Israel. Among the Semitic antiquities is a cast of the Phœnician inscription from this stone discovered at Dibon in the land of Moab. The inscription consists of thirty-four lines, and tells that Mesha, who had agreed to pay to the king of Israel a hundred thousand lambs, and a hundred thousand rams, with the wool, after the death of Ahab, rebelled; and Jehoram with his allies, the king of Judah and the king of Edom, marched against him. At first repulsed, King Mesha sacrificed his oldest son, as an offering to his god Kemosh, upon the city wall in sight of the invaders. The deed inspired his army with fresh courage, and they drove back their enemies with great slaughter, there being "great indignation against Israel;" and he was delivered from the Jewish oppressors. Mesha set up this stone to Kemosh where, in the "land of Moab," it was discovered in 1868. It is in the possession of the Museum of the Louvre, and while in Paris I made special effort to see it and study it. It is of black basalt, three feet ten inches high, two feet in breadth, and about fourteen inches in thickness. Only about two-thirds of it is the actual stone; the rest is restoration. The Moabites after the discovery of the stone, either from exasperation or cupidity, sooner than give it up, put a great fire under it and then throw cold water upon it, breaking it into many fragments. Fortunately paper impressions, or squeezes, had been taken from it, and so the inscription was preserved. Twenty-eight of the pieces were recovered from the Arabs. While the Museum of the Louvre has the Moabite Stone, the trustees presented a cast of this oldest known inscription in Phœnician characters to the British Museum.

What mean these perishable memorials from so great antiquity? "Surely this also cometh from the Lord of hosts who is wonderful in counsel and excellent in working." Our Christian religion rests upon a rock of adamant. It is a book religion; and the Holy Bible, the oracles of God, has come into the world to stay. The Revelation has survived the rise and fall of world-empires. No other volume is so vitally and centrally related to all thought and achievement, to all history and literature, to all morals and civilization. It will go on speaking to every age and class and condition; for it is the immutable word "which liveth and abideth forever."

## CINCINNATI LETTER.

"Losantiville."

CINCINNATI has passed through the throes of another Annual Conference and faces a fresh ecclesiastical year. It was the sixth Conference that Springfield had entertained, its generous hospitality having been put to the test first by the old Ohio Conference in 1836. Bishop Mallieau presided this year, and Rev. S. O. Royal served his eleventh term as secretary; 153 members responding to his roll call on the opening day.

Among the distinguished visitors were Bishop Walden, who lectured on "Africa;" Dr. Berry, who took the *Epworth Herald* as his text; Rev. E. S. Gillette, who represented the Bible Society; Rev. J. L. Harbit, who spoke for the Sunday-school Union; and Rev. H. C. Jennings, who made his initial appearance before the Conference as Book Agent. Dr. Jennings' report was so optimistic that it left the impression that the prosperity of the Book Concern had been just in inverse ratio to the hard times. Dr. Jennings is too much of a Chicagoan to refrain from magnifying the success of the Western Concern at the expense of the New York house, and told of the 90,000 hymnals they had sold, while the Eastern house was selling 70,000. Dr. Jennings says the *Advocate* are not making money at the lowered prices, despite the fact that the price and quality of the papers combined ought to bring in ten thousand new subscribers to swell the church benevolences. He thinks the object of the Concern is to furnish the church with valuable reading matter rather than to make money, but does not say the two things are inconsistent.

The Conference had the usual volcanic effect in changing the face of the district, but few of the changes in appointments were surprises. The city suffered some serious losses and has not had time yet to offset them with its gains. It met its first loss three months before Conference, when Dr. Meeker left St. Paul's to re-enter his old New Jersey Conference. It suffered another loss before Conference when Rev. M. D. Carrel, who as head of the Epworth League department has been a familiar figure at the Book Concern for nearly eight years, returned to Michigan to re-enter the pastorate. It sustained a heavy loss in the retirement of Rev. Madison Swadener from the superintendency of the Cincinnati Church Extension Society to ac-

cept a position as Conference evangelist, with headquarters at Logansport, Ind. In requesting the Conference not to re-appoint a superintendent on account of the state of its finances, the Society felt very much like Haman erecting his own gallows. Mr. Swadener has been conspicuous in city Methodism, managing its missions, preaching from the gospel wagon, and leading the union evangelistic service the last two winters. At his farewell reception St. Paul's Church was crowded to the doors. The city suffered a loss when the revolution of the itinerant wheel took Rev. J. W. Magruder away from Wesley Chapel. Mr. Magruder has a genius for the down-town church, but Wesley Chapel was not ready to avail itself of its only chance of keeping him beyond the five years' limit by resolving itself into a mission point. Rev. Gervase Roughton was asked for by the committee that went up to Springfield, and the two objections to his appointment—that he was a single man, and not a member of the caste in the Conference that would make him eligible to a church the grade of Wesley Chapel—were waived by the Bishop. Mr. Roughton may not exactly fit Mr. Magruder's mantle, but he is not likely to squander the heritage he has been laying up for him the last five years.

The session of the Lay Association that met at Springfield at the time of Conference was the most successful one in its history, almost a hundred delegates being in attendance. Papers were read defining the privileges and duties of laymen in the church, and the right to equal lay representation in the General Conference was recommended as absolutely essential to the future prosperity of the church. It was recommended that the presiding elders in the Cincinnati Conference be reduced to four, and a committee was appointed to petition for the reduction. Another committee was appointed to carry fraternal greetings to the State convention of Indiana laymen at Indianapolis, and resolutions were passed promising to co-operate with the Philadelphia laymen in organizing a National Lay Association.

If the signs of the times can be read from these gatherings of the laity, the laymen propose to have the church less of a hierarchy and more of a democracy. They do not want the clergy to think they are trying to make war on them, but they argue that they have no temptation to work for their own aggrandizement and can bring about purer legislation in the church. But in resolving the church into a commonwealth, as long as the laity are no more infallible than the clergy, there is as much to be feared from too much democracy as from ultra ecclesiasticism. Cincinnati has just seen that the laity are not always to be trusted with a thumb in the pie. There was a faction of the laity who tried to depose Rev. R. H. Rust, D. D., to award the plum of the eldership of the Cincinnati District for the coming year elsewhere. The movement against Dr. Rust gained some little momentum, and there were some charges, so-called, sent up to Conference that helped rather than hindered his cause. When the reports came in from his forty-eight charges, they showed that properly ruled his district. The Bishop lost no time in confirming his reappointment, and the churches congratulated themselves that it had not been in the power of a few laymen to demand his exit.

Rev. Paul C. Curlick, the new pastor of St. Paul's Church, read a comprehensive paper before the Preachers' Meeting, the first Monday in October, on "The Social Problems of the Day." An interesting discussion was elicited by the paper, and Rev. E. O. Buxton, the first speaker, expressed his satisfaction that St. Paul's Church, at this crisis in its history, has a man who is alive to humanitarian questions. Dr. Buxton denounced strongly the arbitrary injunctions that have been issued during the past year, to cripple the freedom of the workingmen. Rev. Howard Henderson was called out, and defined the differences between Christian socialism and socialism pure and simple. Dr. Henderson thinks, while we are waiting for the new era of Christian socialism to dawn, we can better affairs in such practical ways as paying nine cents a ton more for our coal and withholding our patronage from bargain counters. He says a revolutionary sentiment must be created if there is no industrial war to settle the questions agitating the foundations of society.



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## "CHRISTIAN SCIENCE VOICES."

A BOOK entitled as above, just issued by Mrs. Josephine Curtis Woodbury, has been sent us for review. We are obliged to say that neither for matter nor manner can we commend it. It is a reprint of all that has been published by or about the author in the past twelve years, and seems to be a sort of bid for the succession to the headship of the Christian Science movement when Mrs. Eddy, its present leader, steps out. It is very dreary and unprofitable reading, much of it having not the slightest importance except as a puff for Mrs. W., and a good deal of the rest being wholly unintelligible to a mind not imbued with the rapid vaporings of this pseudo science so preposterously mislabeled Christian.

Dismissing this costly but empty volume (267 pages of nothing for \$2), what of the similarly pretentious and similarly unsubstantial, mercenary movement which it champions? That it is spreading, and has marvelous attractiveness for many minds, can hardly be denied. Its chief text-book, Mrs. Eddy's "Science and Health"—a volume of more than 600 pages sold at \$3 a copy—has recently passed its hundredth edition. The Boston Scientist Church, of which she is pastor, claims a membership of 3,500, and worships in a building costing over \$100,000. The *Christian Science Journal* contains a list of more than one hundred churches where this doctrine is promulgated, and other unorganized assemblies convene in upwards of a hundred other places. Nearly every State and Territory in the country has been invaded by these

## Zealous Propagators of Mist and Mischief.

It has spread somewhat to other lands. All in about thirty years, for it was in 1866 that founder and high priest of this new cult to have discovered the truth by which she has become so enriched—twelve primary lessons for \$300 and six normal class lectures for \$300—and for a moment.

Many have sought for the secrets of this success, and have diligently desired to know why such numbers of human beings who, in the ordinary transactions of daily life, appear to be guided by a fair amount of reason, have imbibed a system which flies straight in the face of fact and common sense. It may well prove a puzzle not easy of complete solution. The vagaries of the human mind have long amazed intelligent observers and defied adequate explanation. And this one can no more be fully accounted for than can the progress of any of the other epidemics of delusion which from time to time draw within their devouring jaws large numbers of the race. A few things, however, may be said in partial explanation.

A few grains of truth have been mingled with the vast bulk of error contained in this extremely dangerous, irrational, unscientific, pantheistic conglomeration so ridiculously misnamed. Some good has been done by it, as well as a much larger amount of evil. It is the good in it and the truth in it that has misled many excellent people whose minds have been strangely blinded to the other side of the matter, or who have been, perhaps, constitutionally incapable of seeing more than that single portion of the subject presented to them.

What is the good? Pain, no doubt, has been alleviated, and diseases have been healed, though not so largely as is claimed. The failures, we run no risk in saying, have been more numerous than the successes; but the former are ignored, so far as possible, and the latter blown abroad. There certainly have been cures—almost wholly, it is true, of those nervous disorders which any one of half a dozen systems can remove if only the attention be arrested, expectation aroused, and the mind induced to exert the full power of its well-known influence on the body. But cures being wrought in some unusual, mysterious way, it is by no means surprising that those who have been benefited, either really or fancifully, either in body or soul, either in their own persons or their families, should be predisposed to accept the tenets of the system under whose auspices they have been helped, and should not be inclined, even if able, to look with clear, close criticism upon its vague and vast assumptions. Indeed, these very assumptions, so imposing and colossal, have a singular charm for many. When new theories are advanced with stupendous dogmatism and an air of complete conviction, not a few will always be profoundly impressed, especially if the novelty which thus boldly challenges all received truth is also a mystery which they are not expected to understand. They eagerly embrace it with a sort of feeling that now at last they are on the top of the wave, they are up to date, they have had the independence to throw off outworn and antiquated creeds, they are the "belle of all the ages in the foremost files of time," and have taken their rightful place in advance of those stupid people who still cling to what their mothers taught them. There are always those easily captured by what is strange, pompous, and obscure.

What truth does "Christian Science" contain? We are very sure that if it contained none it could not wield the measure of power it does, for bald, unmixed error is utter weakness. It certainly has some declarations and some principles of value, by reason of which, partly, it has secured its present following. For one thing, its fundamental statement, "God is all"—though a fallacy when pushed to the extreme but it is, open to very serious objection as practically identifying God with the universe, thus annihilating His personality as well as hu-

man accountability—magnifies the Almighty in a way that appeals strongly to many devout hearts. It is a striking protest against the gross materialism, blatant agnosticism, and dreary paganism of the age, which tries to live without God, and denies that it is possible to know Him. It gives place for the important doctrine of the immanence of God, a doctrine of exceeding comfort and preciousness which a large part of mankind even in Christian lands seem wholly ignorant of, teaching that He is everywhere present in nature, that from Him all things have their source, that in Him we live and move and have our being. It professes to honor the Bible, does honor it in its peculiar way, and is always reverent toward Jesus Christ, having in these particulars a much purer tone than Spiritualism or Theosophy. Kindred abominations with which in some respects it may fairly be compared. It preaches very strongly the evils of doubt and fear and worry. It bids man live with a quiet mind, calmly and cheerfully, without anxiety or anger. It lays hold of the tremendous power which spirit has over flesh, promoting courage, faith, and bright anticipation. By banishing drugs and awakening hope it gives the recuperative powers of nature full opportunity to do their beneficent work. It turns the thought away from disease to health, away from self to something higher and wholesomer, thus strengthening the will to make that effort which oftentimes is all-sufficient for throwing off the malady. This is fully in line with rational progress. For people are more and more coming to find that sickness and sin are often very closely related to each other, that cheerfulness and contentment go a great way in producing health, and that thorough godliness, which includes unwavering faith in the Divine promises, is about the best promoter of long life. "Christian Science" avails itself of this truth, to some degree, and in so doing has no doubt brought blessedness to many who were previously peevish and fretful, soured, ailing and sad.

The interests of fairness and justice seem to us to demand these concessions. And, indeed, without the recognition of this side of the subject, we see not how any progress can be made in comprehending the comparatively wide extension of this form of faith which is, on the whole, doing so much harm and is

## The Parent of So Much Falsity.

Its philosophy seems to us wholly absurd, its theology greatly perverted, and its religion mostly baneful.

How can any one with sane or sober mind seriously make, or accept, the announcement which "Christian Science" with all solemnity promulgates that "there is no such thing as matter," and no such thing in reality as pain; that sickness is a dream, a myth, only a wrong belief, a mistaken thought, and that in treating it diet should be entirely disregarded, medicine put aside, hygiene ignored, and exercise ruled out as irrelevant. "Food neither strengthens nor weakens the body," says Mrs. Eddy; "heat and cold are products of the mind"—hence clothing is superfluous and fire unnecessary. "Bones have only the substantiality of thought which formed them; they are only an appearance, a subjective state of mortal mind." Indeed, all the five senses of man are "personal lies"; "the eye does not see, nor the ear hear, nor the nerves feel." "Matter can have no pain or inflammation"; "no breakage or dislocation can really occur; it is not true that accidents, injuries and diseases kill men, the life of man is mind." Man's spirit is, in fact, all. There is no other reality or substantiality. What seems to us only imagination, false appearance. "There is no real sin, sickness, or death." "There is no separate self. I am an emanation from, and a part of, love, thought, intelligence, will, energy, life. I am governed by the law of God."

These are quotations from Mrs. Eddy's great epoch-making book, the book which she claims is "not the work of human pen," whose perusal "heals sickness constantly," the book which Mrs. Woodbury says is "the scientifically spiritual interpretation of the Holy Scriptures," its author being, according to the same expounder, "the feminine exemplar of the Messianic expectation," whatever that may mean. Drugs, we are told, even if deadly poisons, have no power or effect whatever in themselves. The results which seem to come from them come wholly from the belief about them with which the patient takes them. Yet, be it noted, they produce the same effect when taken unintentionally, in unconsciousness, by infants, by idiots, by brutes. Alcohol, it is deliberately declared, would have the same effect on the system as milk if people only thought so. Do we not well to call all this absurd? Can any milder term be applied to that which flies straight in the face of every fact? Is it not precisely the sort of thing which we look for, and find, in the inmates of insane asylums? Mrs. Woodbury quotes with approval a definition of Faith Cure as "getting cured by believing something which you know is not true." Surely it might with equal justice be said that "Christian Science," which denies the thing that is and affirms the thing that is not, which declares as a prerequisite to healing the body that there is no body to be healed, demands of the patient it would cure a belief in something he knows is not true.

That the theology of this monstrous creation is altogether perverted, and the religion attached to it most baneful, what true Christian can question? It teaches that to escape from sin, as well as sickness and death, it is only nec-

essary to believe in the non-existence of matter. Free the mind of the belief in sin, and you will be sinless. Sin is an illusion. "Sins are washed away by denial." Sin, we are assured, is "not a deliberate choice of evil, not a transgression of God's laws consequent upon man's freedom of will, it is simply the result of inverted thinking, a dream, a phantasm, which has no real existence." "God is all. God is good. Man is a part of God, therefore he does no wrong, he has no responsibility." "God is perfect, therefore all is perfect; what seems to be imperfection, misery, wickedness, is not really so; deny its existence, and it is not there." Is it safe to tell men this? Is it not a most outrageous and blasphemous doctrine, well calculated to subvert the very foundations of morality? Is it any wonder that where it has spread many families have been broken up, and notable, noxious scandals have arisen? Where all desires are good, and every one is free to do as he likes, what moral fences remain? Have we not here rank Antinomianism, as well as heathen pantheism? What need of a Saviour? What place for the Atonement? What does the person and work of Christ amount to? Surely this is

## A Caricature of the Revelation of Jesus.

and a point-blank perversion of the fundamental truths of Holy Scripture. Yet "Christian Science" professes the utmost regard for Scripture and Christ. In this is seen the insidious, deceptive nature of the system and its peculiarly harmful influence. It uses the words of Scripture while taking out of them all their original meaning. Sometimes, indeed, it has the effrontery to change the words as by a superior authority, a later revelation; and when it retains them it so twists and distorts and abuses the plain common-sense understanding of them, that they are made to teach something entirely contrary to the purpose of the writers. Is this honest? If Mrs. Eddy comes upon any passage in the Bible which cannot, by the utmost stretch of ingenuity, be bent to suit her fancy, she has a short and easy way out of the difficulty by impugning the translator "a false sense of belief." An example of her exegesis may be of interest: "The word Adam is from the Hebrew *adamah*, signifying the red color of the ground, dust, nothingness. Divide the name Adam into two syllables, and it reads a *dah*, or obstruction. This suggests the thought of something fluid, of mortal mind in solution, of the darkness which seemed to appear when 'darkness was upon the face of the deep,' and matter stood as opposed to spirit, as that which is accursed." How profound! Or shall we put aside politeness and say, How silly! Here is another illustration: "Call no man your father upon earth," means, Mrs. Woodbury says, "that we need not be bound by habit to sickness and sin, for, in the spiritual sense, God is our father and from Him we inherit health and goodness." "The grandeur of Christian Science," she adds, "is its simplicity." Well, ideas no doubt will always differ as to what is simple, but we should think it more accurately described as a farrago of unintelligible gibberish and outrageous nonsense mixed with profanity. "Since the days of the apostles," remarks Mrs. W., "none have thoroughly understood the Master's teachings, implicitly followed His commands, or devoutly walked in His footsteps. Christianity has been believed, preached and followed, always with limitations, until the discoverer of Christian Science appeared on the threshold of a new era. She revealed a new interpretation of the Scriptures." Yes, it is certainly new—and certainly unpardonable, as well as incomprehensible, and every way disgusting. The Bible of this new dispensation, "Science and Health," resembles in point of crudity and uncouthness all other Bibles that have similarly sought to supersede the one given by inspiration. One who has carefully studied it says: "It is written without a trace of literary art, and is without a single redeeming grace of style to relieve the tedium of disjointed, inconsequential, dogmatic and egotistical assertion and repetition. One may open the book almost at random and read in either direction without materially modifying the character of the argument or the sequence of ideas. Of argument, indeed, there is none in the ordinary sense of the word, since the entire volume is a loose bundle of disjointed assertions, based upon an ill-digested conception of the philosophy of Idealism."

Was it impudence, hypocrisy, or ignorance

that led Mrs. Eddy to call this hodge-podge, whose concoction has brought her so much adoration and effluence, "Christian Science"? Certainly thus to name it looks like a fraud of the most glaring sort. For if anything whatever is clear concerning it, it is that

## Neither Christianity nor Science will Own It.

Tested by history, by common sense, by philosophy, by Scripture, it stands condemned as a delusion and a snare, an imposition on the credulity and ignorance of the people. "It is a revival of pantheism, an introduction of Buddhism into Christian civilization. It undermines the very structure of the Christian faith. It dethrones God, it perverts Scripture, it annihilates sin, and it blots out the sun in the spiritual firmament, the atoning work of our Lord Jesus Christ." The Jesus of Christian Science is merely a man, and a very strange man at that. Christian Science teaches that "Jesus never truly ascended to heaven; but that He disappeared, while His invisible self or Christ continued to exist in the eternal order of divine science." "Our Lord had no true human body, but to accommodate Himself to immature ideas of spiritual power Jesus called the body which He raised from the grave 'flesh and bones.'" These and other perplexing, inconsistent, contradictory statements about Christ are made, with the practical effect to remove Him from any personal relation to the believer or possibility of apprehension by him. Christian Science, in short, "is a religion which has no clear conception of a personal God and an individual immortality; which knows nothing of sin and has no need of a Saviour; a religion which has cut itself off from historic Christianity, and is without a creed, without sacraments, without prayer, without public worship. A system which conceals of light without darkness, sunshine without shadow, good without evil." And this we are asked to accept as the highest and best form of Christianity; as that which, in the language of Mrs. Woodbury, "averts every form of evil, while ordinary religion begets human mischief." "That which will eventually usher in the reign of spirit upon this planet." We beg to be excused. We prefer to stand in the old paths, clinging to the old Cross, believe in the old Gospel.

Perhaps we have given more space to this matter than it really deserves. But we have seen much of its evil influence, both on personal character and domestic life, and would fain warn against it those whom our voice can reach. Those who have become fully focussed with this crazy disease are presumably beyond the bounds of reason and the scope of argument; but our hope is that some who have only begun to dabble with this seductive compound of truth and error, in which error so largely predominates, may take warning in time and be led to let it alone.

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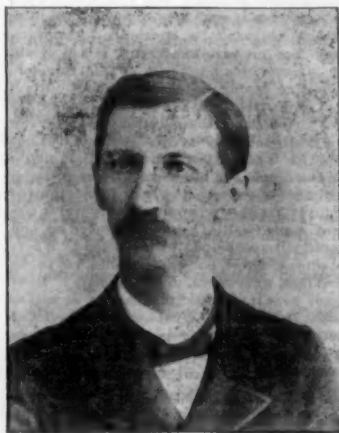


### One Hundred Years of Organized Methodism in Central Vermont.

ONE hundred years ago Ralph Williston of Vershire circuit organized the first class in Central Vermont of which there is now any existing record. The previous year Nicholas Snetben, who had been sent to Vershire circuit at the request of John Langdon and Margaret Peckett, accompanied by the redoubtable Jesse Lee, came to Barre on an itinerating tour. They stopped at a house on Wheeler Hill, and Mr. Lee, having prayed "as though he knew God and God knew him," preached a powerful sermon under which Mrs. Catherine Thompson was converted. The next day Mr. Thompson accompanied his wife to a place on the branch toward Montpelier where Mr. Lee preached again. This time Mr. Thompson joined his wife in the new faith, and their home became an altar on which Methodist fire burned brightly. It is supposed that Snetben preached at Barre occasionally during the remainder of the year, but no class is reported as having been organized until the following year, when Ralph Williston, who had succeeded Mr. Snetben, organized the following persons into a class: Isaac S. Thompson and wife, Timothy Patterson and wife, Jotham Carpenter and wife, Nathan Howard and wife, Emily Colton, Polly Boatwell, and — Cook. Mrs. Catherine Thompson, the first convert, lived a constant Christian life for sixty-four years, and died in the triumphs of faith in 1860, being then in her 93d year.

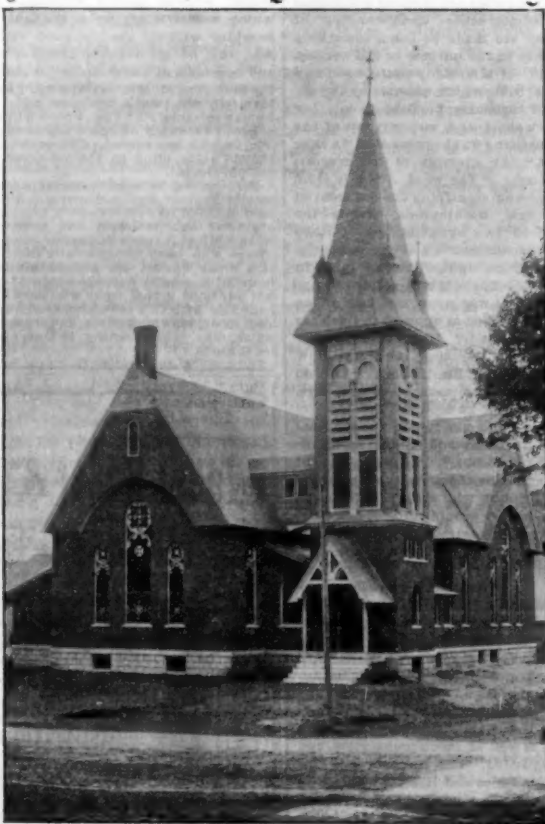
In 1798 the name of the circuit was changed from Vershire to Vershire and Barre circuit. This shows the growing importance of the Barre end of the itinerary. This growth continued for a long time, and for very many years Barre was the principal preaching place of the Methodists in Central Vermont. In 1808 or 1804 a new

presiding elders made their headquarters. In 1813 under David Kilburn the circuit had 351 members; in 1816 under Joel Streeter and Thomas



Rev. W. R. Davenport.  
Pastor Hedding Church, Barre, Vt.

C. Peirce — father of Rev. Dr. Bradford K. Peirce, the long time efficient editor of ZION'S HERALD — the membership had mounted to 421; in 1820,



Hedding Methodist Episcopal Church, Barre, Vt.

circuit was formed, of which Barre was made the head, and this circuit embraced practically all of the towns in the central part of the State. It was here in Barre that the early preachers lived, and it was also in Barre that some of the

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under Squire B. Haskell and Ella Dunham the returns were 482; further additions under David Kilburn, H. Wheelock and A. H. Houghton in 1824 raised the figures to 510; while in 1825, under the labors of John Lord, D. Leslie and Elihu Scott, the combined membership of the classes upon the Barre circuit amounted to 620.

Most of these additions were secured by means of gracious and extensive revivals, though in one case it is stated that certain towns were added to the circuit. The preachers of those days expected revivals every year, and frequently had very extensive and powerful seasons of refreshing in which hundreds were converted and many scores added to the church. Sixty joined the class in Barre alone under Squire B. Haskell and Ella Dunham, and a far-reaching revival occurred under the labors of Lord, Leslie and Scott, in 1825.

The year 1825 was the high-water mark for membership, as Williamstown was set off the following year and made the head of another circuit. Yet a great revival occurred, and the loss of members at the end of the year was only 75. In 1828 Montpelier was also set off and made the head of yet another circuit, and the capital of the State became a place in which the sturdy itinerant packed his saddle-bags and started on his victorious campaigns against sin and Satan. Other excursions occurred from time to time for ten years until Barre was made a station in 1838, Nathaniel W. Aspinwall being pastor at that time. The membership of Barre station at the close of that year was 152, which was a goodly number considering the sparsely-settled condition of the town.

In 1805 Elijah Hedding was appointed to the Barre circuit, with Dan Young as associate. The accessions under young Hedding were numerous, and the net increase 40. Then, as ever afterwards, this man, whom New England later gladly gave to the episcopacy, was stirring and energetic, doing with his might what his hands found to do. In view of the fact that Bishop Hedding was once the successful pastor of this society, and that he twice presided over Conferences held in its church, and that at one other time he was entertained within the

bounds of its membership, it is fitting that it should be christened "Hedding Church."

Very early in its history the little band of Methodists at Barre began the erection of a church edifice. Their faith was larger than their purses, and they were not able to complete the building which they had begun. But the work was far enough advanced to enable them to use it as a place of worship. Finally the town authorities, on condition that they be allowed to use the building as a place for civic meetings, appropriated the sum of \$500, the Methodists supplemented this with their own hard-earned means, and the edifice was completed. Something of the enterprise of the Methodists in securing a place of worship of their own may be inferred from the fact that this Methodist meeting house was the first church edifice of any denomination in central Vermont, that it antedated the State House and the Court House, and that its erection preceded that of every other public building of any kind within the limits of Washington County. The building still stands. Though moved to a business street and transformed into a mart of commerce, it is fitting that the upper story should contain a hall which is occupied by temperance societies during the week and a little band of struggling Free Methodists on Sunday.

In 1837, under Elisha J. Scott and Joseph Levinge, a new church was built, the old one having proved inadequate for the growing needs of the society. This building was large and elegant, and became a source of prestige and power to the society. The Universalists having facetiously declared that the Methodists had built the spire to their new church fifteen feet higher than they owned, Dr. David Packer, then the Methodist parson, retorted by a pun upon the word "clear," saying that they "had a title clear to mansions in the skies." This edifice served the purposes of the society until 1868 when, under Rev. Lewis Hill, funds were collected with which to repair and remodel the entire building. The old lean-to vestry in the rear was torn down, the whole edifice was raised up several feet, furnaces were put in, everything was revamped and refurbished, and the whole was rededicated, during the pastorate of Rev. Joshua Gill, after a powerful and impressive sermon by Rev. Samuel F. Upham, D. D., now of Drew Theological Seminary. The

expense was probably about \$8,000. This was just after the war, and prices of all kinds were high.

This again gave the Methodists the best church edifice in the town, and they enjoyed this pre-eminence for several years until, after the boom began, the Congregationalists spent a large sum of money in rebuilding their edifice. In 1854 Rev. A. M. Wheeler began a three years' pastorate. He was followed by Rev. L. L. Beeman, now presiding elder of Montpelier District. During both of these pastorates the congregations and Sunday-school rapidly increased, and the need of enlarged accommodations became painfully apparent. Under Mr. Beeman several initiatory steps were taken toward either enlargement of the present structure or the erection of a new one. Various circumstances prevented a consummation at that time, though the agitation was helpful. Rev. W. S. Smithers followed Mr. Beeman, and during the three years of his stay nearly \$11,000 was raised toward the erection of a new edifice. Having been called to St. Johnsbury, he was succeeded by Rev. W. R. Davenport, under whom the present edifice has been erected. This is the finest ecclesiastical structure belonging to Methodists within the bounds of the Conference, and one of which the Conference may well be proud. The edifice which this displaced is still standing, and is used as a place of worship by the local Presbyterians. It is somewhat notable fact that Barre Methodists have had three church edifices, and that they are all standing, and also that it has had three pastors, and that they are all still used as places of residence.

It is during the last four pastorates that the church has experienced the greatest growth of modern times, as the marvelous expansion of a little hamlet into a prosperous city has made such growth possible. During the pastorate of Rev. A. M. Wheeler for the three years from April, 1854, the net increase in membership was 45, all other departments of church work keeping pace. W. A. Boyce, Esq., in this and the subsequent pastorate, brought the Sunday-school up to the front rank and made it a power in the community. In the three years of the pastorate of Rev. L. L. Beeman, beginning in 1857, 77 were received by letter and 31 from probation—a total of 111—the Epworth League

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was started, the Woman's Missionary Societies made great advances, and the subject of a new church was agitated. Rev. W. S. Smithers, coming in 1860 and remaining three years, organized the Junior League, built the new parsonage, raised upwards of \$10,000 toward a new church edifice, and received 90 from probation and by letter. During the present pastorate two Annual Conferences have been held, three choice young men recommended to the traveling connection, the Intermediate League established, the Ladies' and Pastors' Union organized, the new church edifice built, the Sunday-school graded, and 188 persons received into full membership from probation and by letter.

Seven Annual Conferences have been held in Barre as follows: the New England in 1821; the New Hampshire and Vermont in 1832 under Bishop Hedding; the Vermont in 1848 under Bishop Hedding; the Vermont in 1861 under Bishop Scott; the Vermont in 1877 under Bishop Foster; the Vermont in 1896 under Bishop Fowler; and the Vermont in 1897 under Bishop Walcott. It is probable that no other charge within the bounds of the Conference can surpass this record. The sermons by Bishop Foster in '77 and Bishop Fowler in '96 have probably never been surpassed in the pulpit oratory of the State.

Having had such a history as this, it was fitting that the centennial of the society, and of organized Methodism in central Vermont as well, should be celebrated. Accordingly, upon vote of the quarterly conference, such celebration was authorized, a committee was appointed and the anniversary was held the week beginning Oct. 24. The program was as follows: Sunday evening, Oct. 24, "Historical Review of Methodist Missions and Missionary Work," by Rev. A. B. Leonard, D. D., senior secretary of the Missionary Society; Thursday evening, Oct. 28, "Moral Condition of New England at the Introduction of Methodism," Rev. J. O. Sherburn, Williamstown; "Jesse Lee, the Apostle of Early New England Methodism," Rev. William M. Newton, Waterbury; "Elijah Hedding, the Patron Saint of Hedding Church," Rev. A. L. Cooper, D. D., Plainfield; "Methodism Then and Now," Presiding Elder L. L. Beaman, Montpelier; Friday evening, Oct. 29, "Beginnings of Vermont Methodism," Rev. L. P. Tucker, Northfield; "Early Methodism in Barre," Rev. J. A. Sherburn, Barre; "The Spirit of Methodism," Presiding Elder Joseph Hamilton, St. Johnsbury. Saturday afternoon, reunion of past and present pastors and members, with a "reminiscent class-meeting," led by Father Sherburn; and Saturday evening, "Later Barre Methodism," Pastor W. R. Davenport; "One Hundred Years" (an original poem), Mrs. W. R. Davenport; "Benefits of a Church to a Community," Mayor John W. Gordon, Barre; "The Methodism of the Future," Rev. Andrew Gillies, Montpelier. At 10 o'clock Sunday morning Rev. Harvey Webster, of Swanton, led an inspiring and profitable love-feast, in which testimonies of the old type were given and a large number were greatly profited. At 10:30 Rev. Dr. E. M. Smith, of Montpelier, preached a magnificent sermon on "The Duty of Methodism Today," and Presiding Elder Hamilton delivered a strong Gospel sermon in the evening, and fittingly closed the celebration with a consecration service.

#### Dead—A Dollar Paper.

ANOTHER attempt to establish a dollar denominational paper has failed. Two years ago *The Commonwealth*, a Baptist paper, was started in Philadelphia, which is the centre of a very large Baptist constituency. The promoters of the venture believed that a good paper at the popular price of \$1 a year would get sufficient support to make it a success. They produced an excellent paper, and left nothing undone in their endeavors to deserve and to secure large support. Now, at the end of two years, the large capital invested is exhausted, and there are financial embarrassments which have caused the editor's retirement. The business will, probably, be wound up unless the

promoters or others are willing to invest a lot more money. So many like attempts have failed of success that it is somewhat surprising that any attempts are now made. It illustrates, however, the fact that there is always somebody who is sure that he will succeed though everybody else has failed. Anybody who has "money to burn" can get rid of it by trying to make a denominational paper compete in price with secular weeklies and those other papers which, while classified as religious, pander to everything and everybody. — *Religious Intelligence*.

### The Conferences.

#### N. E. Southern Conference.

##### New Bedford District.

**Taunton, Whittenton Church.**—The first pastor of this society was in the city for a few days recently trying to find living members of his former congregation. In 1849 Rev. E. B. Hinckley was stationed here for one year. In 1847 he was married, and on his wedding tour visited a few of his parishioners in Whittenton, now a part of Taunton. Since that time he has not been in the city. The history of the society is very brief. The roll of members is as follows: R. B. Hinckley, Geo. Burnham, Charles Hammond, Daniel Webb, Thomas Hardman, and Lewis Bates. Each served a year, and at the close of the last the request for another pastor was denied by the presiding elder on the ground of lack of ministers. It was a request this time that should have been very carefully weighed; it came from Mr. Lovering, the owner of the mills known today all over the country. He intended to aid in the support; it was the loss of a strategic point for Methodism. The members scattered, some uniting at the Centre and some at the Weir. The only persons Mr. Hinckley could discover who had once been his parishioners and were still living are the following: Central Church, Mrs. Deborah Baldwin, Miss Carrie Thrasher, Mr. and Mrs. Eli H. Eldridge, J. W. Thayer, Miss Sally Palmer; First Church, Henry Leonard. Mr. Hinckley is an honored supernumerary and resides in Provincetown. It was interesting to him to note the great changes in the city since his last visit in 1847.

**Marshfield and West Duxbury.**—The work in this charge is progressive and hopeful. Oct. 4, the pastor, Rev. L. H. Massey, began a series of revival services at West Duxbury which continued with unabated interest for three weeks. Valuable assistance was given by Rev. Frank Parker, of the North Marshfield Baptist Church, who preached three times; Rev. J. O. Butler, of Bryantown; Rev. W. L. Ward, of Marshfield; and Presiding Elder Everett, who preached the closing sermon, Oct. 22. The pastor preached the other evenings. The membership of the church is small, and several of the members are aged, so they cannot be as active in the Lord's work as formerly. But those who were able to be present all labored seasonally and faithfully. The church is much revived. One person was reclaimed, and two young people publicly professed faith in Christ as their Saviour. Others are deeply concerned, and it is hoped, will soon come out for Christ and a godly life. The pastor is very grateful to the brethren assisting and to the church for sustaining him so nobly in the work. At Marshfield revival meetings are contemplated. Some material improvements are under way. The pastor exchanged with the pastor of the Congregational Church on Oct. 24.

**Wellesley.**—The very pleasant reception accorded the pastor, Rev. F. L. Brooks, on coming to this appointment last spring, was prophetic of the very happy relations that have been sustained to the present. The work has prospered. Oct. 8 an interesting service was held in the evening at which 7 members of the Sunday-school received the rite of baptism and joined the church. Mr. Philip Higgins, superintendent, Mr. J. L. Gordon and Mrs. F. L. Brooks, teachers whose scholars were candidates, and Capt. L. D. Baker, a steward of the church, assisted in the baptismal service. One of the candidates was a young Hindu who has spent the last summer in Wellesley, in the employ of Capt. Baker, of Fort Antonio, Ja., with which family he has made his home since leaving India, some years ago. "Judham" seems a true convert. The pastor spoke briefly and effectively on the duty and nobleness of the Christian life. Monday evening, Oct. 4, the members of the church and congregation surprised their pastor, and after an agreeable evening left a generous sum of money as a memento of the occasion and as a token of appreciation of their pastor and his excellent wife. Mr. J. M. Mott made the presentation address. A very musical program closed the evening. The Epworth League had a unique social rally, Oct. 1. The vestry had been arranged and decorated to represent a home parlor. A musical and literary program, with an address by the pastor and the roll-call, to which each member responded with a text or a quotation from the poets, made an enjoyable evening. A course of concerts and lectures has been begun. By request of the presiding elder, the pastor supplies the South Truro parish, and this arrangement is proving so satisfactory that it will become permanent. Some addition to the pastor's salary from this source raises his estimate to \$900 and house.

**Full River, First Church.**—The Gospel campaign in honor of the seventieth anniversary of this successful church is progressing in a manner gratifying to its promoters. Some very strong sermons have been preached by former pastors and others who have come to the help of the pastor, Rev. Dr. Benton. Sunday, Oct. 17, proved a notable day. Rev. W. A. Luce, a former pastor, now of Taunton, First Church, preached a very able sermon to a large congregation. His subject was found in Rev. 21: 6: "Behold I make all things new." In the evening Rev. Dr. Gallagher, former pastor at St. Paul's, this city, preached a remarkable sermon contrasting the Law and the Gospel. His text was John 1: 17. The veterans' service was of great interest. Of persons whose membership began more than forty years ago there were twenty-five present. The following, representing an aggregate of about six hundred years in church membership, made remarks: Wm. H. Holt, Mrs. Ekanah Whiteley, John D. Flint, A. J. Marble, James P. Peirce, Miss Anna Parry, Mrs. Wm. H. Harrison, Charles E. Chase, Mrs. Ann King, Miss Sarah J. Howarth, and John White. A letter from Rev. Daniel W. D. D., was read by the pastor, Dr. Benton. It referred to the great revival in 1849 when about four hundred persons united with this church. Dr. Wise was pastor and had the aid of the evangelist so noted then and later, Rev. James Caughey. It was estimated that 1,000 souls were converted in the city, other evangelical churches enjoying revivals which

emanated from this one. St. Paul's was formed as a result of the great ingathering, since the First could not hold its congregations. It is an interesting fact that of those who were members of the original church there are just 23 members in each.

**Acushnet.**—The semi-annual convention of the Sunday-school Association was held here on Friday, Oct. 15. Captain Franklin Howland presided.

**Marion.**—The pastor, Rev. J. Kirkendall, has gone to Maine for a much-needed rest. It is not generally known that Mr. Kirkendall has had an experience hunting in the Rockies, and it will not be strange if the game preserves of Maine bear the crack of his rifle. The trophies he now has will probably receive additions after his return.

**Taunton, Central Church.**—A series of Gospel services begins in this church on Nov. 1. The pastor, Rev. C. A. Stenhouse, recently gave an address to young men on "Lessons from the Life of Grant;" he also addressed a convention in Raynham on "The Epochal Period," and a convention in South Dighton on "The Word of God," the source of regeneration in human society. The Epworth League is active in all departments.

**Middleboro.**—Rev. G. A. Grant gave the second in a series of sermons on the life of Christ, Oct. 24. The subject was, "The Year of Obscurity."

**South Middleboro.**—Rev. Chas. N. Hinckley is enjoying a very pleasant pastorate here. His son is at Bridgewater Normal School and resides with his father in this place. Mrs. A. H. Scudder, of Otterville, his sister, is visiting Mr. Hinckley. The Middleboro Gazette, in its issue of Oct. 30, says: "Rev. C. N. Hinckley gives many interesting sermons, the one of last Sunday evening being one of them." The Epworth League held a meeting, Oct. 27, in the interest of the Settlement in Boston, for which they are soliciting according to their annual custom. Miss Olive Holmes gave a reading.

**Fairhaven.**—At the rally service of the Sunday-school there were present of regular scholars 214, and of visitors 40, making a total of 254. The primary department, under the leadership of Miss Estelle Jackson, is especially flourishing. Through the generosity of one of the trustees, who wishes his name withheld, the church has received two coats of paint and makes a pleasing contrast to the public buildings in the midst of which it is now placed. Electric lights have been put into it also. The pastor, Rev. S. E. Ellis, has been preaching a course of sermons on "What We Believe and Why."

**Truro.**—The annual live-chicken sale took place Thursday, Oct. 21. This auction is held for the benefit of the church and an entertainment is given in connection with it. A fine stereopticon lecture was given by Rev. G. O. Thompson, of Orleans, on the "Passion Play."

**The District Parsonage.**—It appears that there are still thirty-five places on this district which have given nothing toward the furnishing of the district parsonage. It also appears that many of the places have already given twice in the contributions made; the class wants to know why the former class has done nothing. There is a sum due the presiding elder for money he has advanced and there is positive need, the committee affirm, that new furniture be added. Will not the delinquent churches give this matter immediate attention? H. L. Chipman, of Southwick, or J. H. Thayer, of Taunton, will be pleased to give information or receive the assessments.

**Taunton, Grace Church.**—The pastor, Rev. B. F. Simon, preached a fine sermon, Oct. 17, on "The Christian Race," after which the collection for Conference claimants was taken. Mr. Simon happened to visit the Providence District meeting at North Easton and they invited him to preach before them, which he did with great acceptability. He was an invited guest at the Congregational Club, Oct. 18, and on Oct. 26 delivered an address at the Epworth League convention in New London.

**Taunton, First Church.**—The reading circles are in active operation and all departments of the League and church are in prosperous condition.

tion. The roof of the edifice has been reshingled and other repairs made.

**Taunton.**—A large bowlder from the old Gen. Cobb farm, now largely covered with handsome residence, was secured, and this with an inscribed tablet have been set up on Taunton Green to mark the spot where two important historic events took place. The inscription tells the story: This tablet is erected by the Commonwealth of Massachusetts to mark the spot where, on the 24th of October, 1780, General David Cobb, in command of four hundred militia men and volunteers, defeated a body of insurgents in Shay's rebellion, in their attempt to prevent the session of the Supreme Judicial Court in Taunton and to seize its papers. This event put an end to the rebellion within the limits of the Old Colony. Here, also, in October, 1774, nearly two years before the Declaration of Independence, the citizens of Taunton raised a Union flag bearing the inscription, "Liberty and Union." His Excellency, Gov. Wolcott, was present at the ceremonies of dedication, on Oct. 15. It was to this historic spot that Mrs. L. F. Montgomery, speaking for the United Union and Amity, so graciously referred in her welcome to the annual convention of the Massachusetts W. C. T. U., which met here Oct. 19-22. The convention was a remarkable gathering, and received a remarkable welcome. The first demonstration was by 800 Sunday-school and public-school children, under the leadership of the anti-cigarette league of the city, in which there is said to be 1,000. Rev. C. A. Stenhouse spoke for the clergy, Hon. William Reed, Jr., for the press, and Mayor Fish for the city. It was said by delegates that the demonstration by the children has never been excelled. A remarkable fact was remarked by Mr. Reed, who is well versed in history and genealogies of this State, that only two foreign names were to be found in the 300 names of delegates. The three days' program was varied and very interesting; the speakers were of the best, and the convention made a great impression on the city.

**Eastham.**—The annual harvest festival was held in the church on Oct. 14.

**Orleans.**—A memorial service in honor of Neal Dow was held in the Congregational church, Oct. 10, all the denominations uniting. Rev. G. O. Thompson delivered an address. At high noon on Oct. 14 Rev. E. I. Hackett and wife, of the Congregational Church, and Rev. Mr. Leach of the Universalist Church, dined at the parsonage, it being the seventeenth anniversary of the marriage of Rev. and Mrs. G. O. Thompson. The annual Thanksgiving service will be held in the Universalist Church, Rev. G. O. Thompson preaching the sermon.

**District Preachers' Meeting.**—The autumnal meeting, at West Dennis, Oct. 18 and 19, proved an enjoyable meeting notwithstanding the rather small attendance of ministers. It seems too bad that a church should not receive the courtesy of a note stating whether they may expect, and therefore prepare to receive, the ministers individually. But such is far too often neglected. Two important matters received attention. It was decided that a committee of three should canvass the preachers of the district and secure signatures to a plan by which all the signers who attend any meeting shall put their mileage into a common lump from which each shall take an equal share, or so that it shall cost each signer the same whatever his distance from the meeting. All present signed. A committee on securing enactment of Sunday laws was also raised. K. A. L.

#### Norwich District.

**Burnside.**—Rev. J. McVay is back with his people and taking up his usual work. The last Sunday evening of October some thirteen organizations of a patriotic and benevolent nature attended the service at this church and were appropriately addressed by the pastor. The pastor's daughter, Bertha, has had a severe attack of appendicitis, but is now recovering.

**East Glastonbury.**—"Asbury Rock," in East Glastonbury, Conn., is famous as the place where the Bishop preached on his first tour through this part of the country. On a recent Monday several preachers and their wives from

(Continued on Page 13.)

## Prevent Pneumonia

Prevention is always better than cure, even when cure is possible. But so many times pneumonia is not cured that prevention becomes the natural act of that instinct of self-preservation which is "the first law of nature." Pneumonia can be prevented and is often cured by the use of Ayer's Cherry Pectoral.

"Some years ago I had a severe cold and was threatened with pneumonia. I could neither eat nor sleep, and was in a wretched condition. I procured a bottle of Ayer's Cherry Pectoral and took it according to the directions, and at the end of fifteen days was as well and sound as before the attack. I have recommended it in many cases of pneumonia since, and have never known it to fail in effecting a cure."

JOHN HENRY, St. Joseph, La.

"I was attacked with a cold that settled on my lungs, and defied the skill of my physicians so that they considered me incurable. At last I began to use Ayer's Cherry Pectoral and was entirely cured after having taken two bottles."

FRANCISCO A. SEVERIANO, Taunton, Mass.

# Ayer's Cherry Pectoral

is put up in half-size bottles at half price—50 cents.

## SLEPT LIKE A CHILD.

Gained Twenty-Seven Pounds in Four Weeks.  
The Story of a Soldier.

From the Transcript, Peoria, Ill.

No man is better known and liked in that rich tier of Illinois counties, of which Peoria is the center, than genial Chester S. Harrington, of Princeville, Ill. For many years Mr. Harrington has traveled through the country on profitable journeys as an itinerant merchant, and everywhere he goes he is given a hearty welcome by the people who depend upon his visits for the purchase of the necessities, and some of the luxuries, of life.

Mr. Harrington is a veteran of the war, and from this fact is made the remarkable experience which he related at the Transcript office recently. His story, telling of the evils of which the Civil War was but the beginning in his own and in thousands of other cases, was as follows:—

"I served three years in the 124th Illinois, enlisted at Kewanee, Ill. I was in Libby Prison, and suffered, like many another Northern soldier. Until recently I was a member of the Princeville Post, of the G. A. R.

"The strain of army life did its work in undermining my health, although the collapse did not come for years. For some time I suffered from general debility and nervousness so badly that I could not sleep. For fifteen years my sleep was completely broken up. Indigestion resulted, and my misery increased. My eyes began to fail, and as my body lost vitality my mind seemed to give way also. I could scarcely remember events that happened but a few weeks before.

"For two years I was unfit for business. I was just able to creep around during the greater part of this time, and there were times when I could not get up at all. My brother is a doctor, but all his efforts to help me failed to give me any relief.

"I tried a number of remedies, without avail. Finally, having read articles regarding cures that had been effected by Dr. Williams' Pink Pills for Pale People, I decided to try them. That was in 1896. I bought a box and took the

Pills according to instructions. Just four days later I had the happiest hours I had known for years, then went to sleep easily and slept soundly as a child, and awoke refreshed. Three or four weeks after beginning the treatment, when I had taken four boxes of the pills, I found I had increased in weight, from 119 pounds to 146 pounds. This greatly surprised my friends, who thought my case was a hopeless one. I began my work on the road again, and have continued it right along ever since in excellent health.

"Let me tell you a remarkable thing that was a side issue, but a valuable gain to me. I found that while I was taking Dr. Williams' Pink Pills, I had been cured of the smoking habit, which had been formed when I was a boy, six years old, and which had clung to me all these years. The craving for tobacco left me, and I have never experienced it since. I have recommended the pills to many."

(Signed) CHESTER S. HARRINGTON.

Chester S. Harrington, being duly sworn, deposes and says, that the matters contained in the above statements by him signed are true.

CHESTER S. HARRINGTON.

Subscribed and sworn to before me, a notary public, this 15th day of July, 1897.

LINCOLN M. COY, Notary Public.

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained in a condensed form, in Dr. Williams' Pink Pills for Pale People. They are also a specific for troubles peculiar to females. In men they effect a radical cure in all cases arising from mental worry or overwork. Dr. Williams' Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Co., Schenectady, N. Y.



## The Family.

### A WOODLAND RAMBLE.

L. E. Lummis.

As I wandered to the hilltop, all my heart was  
sad with longing  
For those who waited for me in the Home-  
land up on high,  
And memories of happier days into my mind  
came thronging,  
Till tears of bitter sorrow dimmed the sun-  
light for my eye.

But the pine-tree's bending branches whispered  
words of balm and blessing,  
And the birds among the tree-tops with a  
gladsome voice did sing,  
And the sunshine sitting through the leaves,  
my tear-stained cheeks caressing,  
A message from the heavens above unto my  
soul did bring.

And the butterfly near me spoke of life and  
resurrection,  
And with heart aglow with thankfulness I  
dried my tears at last,  
For I felt a sudden consciousness of sure and  
safe protection,  
Of strength to meet the future, and of com-  
fort for the past.

So the earth seemed full of sunshine, and my  
arm was strong for duty,  
And my feet kept happy measure as my home-  
ward path I trod,  
For the Lord had sent His angel in the wood-  
land's wondrous beauty,  
And the forest was a foretaste of the Para-  
dise of God.

Plymouth, N. H.

### Thoughts for the Thoughtful.

Oh, to die  
When the sky  
Smiles behind the Indian Summer's hazy veil!  
Thus to glorify decay,  
Going in life's best array  
Unto groves where death is a forgotten tale.  
Falls a sorrow on the spirit?  
Heavenly hopes are springing near it.  
Earth, a happy child, rejoices,  
Keeping time with angel voices.  
When such autumn days are close,  
There's a crown behind thy rays, thou setting  
sun!

— Lucy Larcom.

She does very well under the circum-  
stances, but that's the trouble — she's al-  
ways under a lot of them; she never gets  
above the circumstances at all. — Mrs. A. D.  
T. Whitney.

Wherever we are, we may do something  
for Christ. Some can speak for Him, more  
can sing for Him, and more still can smile  
for Him. Willing hands will not remain  
long idle, if wedded to thoughtful hearts  
and observant eyes. — Rev. Henry W. Little.

Egypt is parched and dry. The Nile is  
low and practically useless for watering the  
land. The farmer looks in dismay. There  
can be no harvest unless the seed is wa-  
tered. Is there no supply for his need?  
Yes. On the snow-capped mountains of  
Africa there is all he needs, but it is snow,  
and so useless. But the fiery sun arises,  
the snow is melted, the lakes are filled, the  
rill overflows, and the land is refreshed,  
the seed grows, a harvest is sure. Men are  
as the snow. They need the Holy Spirit to  
bless the world. — Preachers' Magazine.

The witch-hazel here is in full blossom  
on this magical hillside, while its broad yel-  
low leaves are falling. Some bushes are  
completely bare of leaves, and leather-col-  
ored they strew the ground. It is an ex-  
tremely interesting plant, October and No-  
vember child, and yet reminds me of the  
very earliest spring. Its blossoms smell  
like the spring, like the willow catkins. By  
their color as well as fragrance they belong  
to the saffron dawn of the year, suggesting  
amid all these signs of autumn, falling  
leaves, and frost, that the life of nature by  
which she eternally flourishes is untouched.  
— H. D. THOREAU, in "Nature's Diary."

The sorrow that nobody mentions,  
The sorrow no one may share,  
Is the sorrow the dear Lord giveth  
His sweetest, tenderest care.

He places His hand on the wellspring,  
The quivering lips refrain,  
And the eyes smile forth in defiance,  
His love enfolding the pain.

He knows where the hurt is the deepest,  
The tears of night and of day,  
And whispering softly, "I love you,"  
Brushes the dewdrops away.

The sorrow that nobody mentions,  
The sorrow no one may share,  
Is the sorrow the dear Lord giveth  
His sweetest, tenderest care.

— Alice G. Howard.

Life is ample as eternity. Beginnings  
alone are here. Life is enjoying; but life is  
also achieving. To lie by brooklets  
dreaming in the sun, is not life at its best.  
We are to do. We are parts of history.  
We come and pass, but leave a shadow  
and a footprint where we trod. We change  
the world we came to. . . . Make self a  
prince, a mighty memory on whose wings

the ages shall be upborne. Achieve! Life  
is more than playground. It is harvest-  
field and battle-field. It is a place to suf-  
fer and bear silent sorrow, and exert the  
effort of a Hercules, and know the prose of  
toll and poetry of battle. — REV. WILLIAM  
A. QUAYLE, D. D., in "The Poet's Post."

When one wants to hear the secret things  
of God or to delight one's eyes with the  
finer shades of grace, he leaves the market-  
place and visits some one who wrestles  
daily with cruel pain, and has come to  
know death as a familiar friend. Without  
the last touch of pain certain natures had  
never come to their perfect sweetness and  
autumn color. — REV. JOHN WATSON, in  
"The Problem of Personal Suffering."

Once upon a time a very huge and an-  
cient apple-tree in an orchard set forth a  
suggestive parable in the face of passers-  
by, if those who ran but chose to read. An  
immense branch, broken from the trunk,  
but not severed from the root, was cast  
upon the ground by the high wind. There  
it lay along, the size of a tree itself, like a  
defeated giant, but not defeated after all.  
Its object was to bear fruit, and bear fruit  
it did. The tiny apples with which it was  
covered when it fell, grew apace and  
ripened, in spite of the fell disaster that  
had visited the branch. It still had vital  
connection with the root, though torn from  
the trunk. The tree was marred, the branch  
broken; but in spite of all, it fulfilled its  
mission. Beauty, symmetry, a conspicu-  
ous place high in air among the other  
branches, were not essential, although de-  
sirable. The vital thing — connection with  
the root — insured the life and fruitage.

So a maimed life, cast from its high place,  
injured by some sharp stroke, but not de-  
stroyed, may still be fruitful and also fair,  
may live in the sunlight, gladden the eyes,  
and enrich the lives of others, if, at the  
root, there is still vital connection with the  
Infinite Source of life and love. — JULIA H.  
JOHNSTON, in "Bright Threads."

Ease of movement depends largely upon  
the element in which a man moves. One  
who dons the suit of a diver, with heavy  
weights attached to back and breast and  
each foot, and a helmet that threatens to  
crush his head, is no longer fitted to move  
freely in an atmospheric element. When,  
however, he finds himself immersed in the  
sea, his ease of motion returns, and he ex-  
periences such a buoyancy that the sensa-  
tion partakes of the lightness of flying. It  
is when loaded by weights of care and anxi-  
ety, the sorrows and burdens of life, that a  
man needs to find God as the surrounding  
and supporting element of his life. He will  
find it impossible to sustain the weights  
bound on foot and back and breast, unless  
he turns to God, and lives in the upholding  
atmosphere of His love. And it is perhaps  
true that we are not fitted to live and move  
in God until our light and trivial natures  
are chastened and weighed down with that  
which prepares us for the uplifting power  
of His loving presence. — S. S. Times.

If we wish to stand in the autumn of life  
covered with all the glory of October we  
must pay attention to planting time. We  
reap what we sow. Autumn may mean de-  
cay, darkness and death, or it may mean  
stored-up riches, light and sweetness. All  
autumn leaves are not beautiful. Some  
have been defaced. They do not pass  
from glory to glory in the normal process  
of development. Something touched them  
and robbed them of their greenness in the  
summer, and their flaming gold or scarlet  
in autumn. And there are aged people  
like blighted leaves or worm-eaten fruit.  
They did not begin right. They planted  
the wrong kind of seed, and as the result  
they are not sweet toned. You might as  
well expect a perfect lily from a rotten bulb,  
or choice roses from a worthless slip, as to  
expect the consummate flower of spiritual-  
ity from wrong-doing. — Rev. J. B. Whit-  
ford.

### "NOT SO, LORD."

IN TWO PARTS.

II.

Mrs. Charlotte F. Wilder.

THIS friend on whom I wished Elinor to  
call was a graduate from the same  
college and in the same class with Elinor,  
and when we left the university much the  
superior of either of us. The reply Elinor  
gave me revealed her snobbish spirit. I  
would have declared, over and over, that  
Elinor was too truly educated, had much  
too good sense, to ever be a snob. How it  
hurts to use that word Thackeray has so  
clearly defined in describing my friend, but,  
alas! there is no other.

When I asked if she would go and call  
on our school friend, Elinor replied: —

"Oh, yes — why — if you wish, of course,  
I'll go. But she lives down on Pine  
Street!"

"You can take your coupé, can you  
not?" I asked, thinking it was the distance  
which made her hesitate.

After a pause of several minutes, with a  
little awkward laugh, a slight shrug of the  
shoulders, and a deprecatory look, she re-  
plied: "She lives in a tenement house, and  
— to tell the truth, you Spartan — I'd a  
little rather my carriage would not be seen  
standing there."

"Why, Elinor!" I cried, in astonishment.

"Is not Elizabeth a respectable woman?  
Did she not marry a worthy man? Are  
you not members of the same church? Do  
you not remember how she was our dearest  
chum, and how you always loved her? Have  
you forgotten how she watched over you  
when you had the scarlet fever? Why,  
Elinor, what is the trouble?"

"That's right! Open the floodgates!  
You look just as you did when you ordered  
a teamster to stop whipping his horses —  
do you remember?" But Elinor's face  
flushed and she looked annoyed at my  
tirade. But after awhile she said, some-  
what tartly: "I suppose Elizabeth did  
marry a respectable man, but he is a  
foundry-man — has charge of something or  
other, but he works down in that part of  
the city. Of course I don't forget all Eliza-  
beth's kindnesses and our old love for her.  
It was all very beautiful, and she was sweet  
and grand and heroic and splendid, and all  
that, but it was a long time ago, and —  
and they don't, we don't, that is — we have  
nothing in common, and I have really, in a  
great measure, lost sight of her. You know  
we were abroad nearly two years, and  
many of my old acquaintances and friends  
seemed to drop out of sight."

"But if you are members of the same  
church, of course you see her often?" I  
replied, although I fully realized that  
Elinor did not care to pursue the topic.

"Yes, I see her. She sits in the gallery.  
But, you see, I get no chance to speak."

"Do you not meet her at prayer-meet-  
ing?" I inquired.

"Persistent as ever — and as old-fash-  
ioned," answered Elinor, with an amused  
laugh. "Oh, my dear Saint Rosalia of  
Palermo, I thought I left you pressing the  
crucifix to your bosom at Munich! Do you  
still go to prayer-meeting? I think they  
have grown so hopelessly stupid of late  
years. Some of the older members shook  
me so with their malapropos speeches, and  
I do think some of the brethren have  
offered the same prayer for twenty years.  
What is the use of going? I have plenty  
of religious reading — though I must con-  
fess I read very little of it. I can sing and  
I can pray at home. It is lots more com-  
fortable than to go down to the church, sit  
an hour listening to the discords in the old  
tunes or the murdering of some new one,  
being bored to death by the commonplace  
remarks of the minister or the oft-repeated  
cant expressions of the people. I suppose  
you are shocked at me, but, really, my dear  
old friend, I have nothing in common with  
them, and I think it is best to leave them to  
their friends; and I want them to leave me  
with mine."

"But who are your friends, Elinor? Who  
are the people who come to you for sym-  
pathy, help, comfort, if they are not they of  
your own church? In what society do you  
work for the uplift of humanity? Where  
do you teach children of Christ if not in the  
church where you are a member? I de-  
clare, Elinor, I can hardly believe that you  
are the same girl who used, at school, to  
help student after student come to our  
Lord, and the one we all went to for help  
in our lessons, for the solving of all the  
perplexing questions which came up in  
those far-away years. Do you suppose  
that Jesus, Himself, found everything con-  
genial among His fishermen disciples? Would  
He, even in this nineteenth century of  
culture and fastidiousness, find those  
who could sympathize with Him or under-  
stand His marvelous nature? Yet would  
that hinder Him from going to church?  
What does your pastor say, Elinor?"

"Oh, for that matter, he is one of your  
sort," and Elinor gave me a sidelong  
glance. "To tell you the truth, the whole  
truth, and nothing but the truth, I do not  
go to church so very much. Our minister  
is one of the Sermon-on-the-Mount style of  
preachers — makes you feel mean and  
good-for-nothing and as though you did  
not amount to much as a Christian. I  
would rather hear an Emersonian-Carlyle-  
Huxley-Ruskin man. If he would only  
give me something new, I could dodge the  
pointed remarks; but the fact of the case  
is, he is not much of a student, and it hardly  
pays to go and sit an hour to hear what you  
already know."

"And your husband, with his intellectual  
life, of course, is not fed either, so you both  
stay away?"

"For that matter he has enough intel-  
lectual activity in his scientific work during  
the week, and he likes to go to church. He  
arranges his work so as to always attend  
prayer-meeting and the Bible study among  
the teachers which comes after the prayer-  
meeting. He inherited goodness, and, like  
all the rest of you saints, rather enjoys a  
cross!"

"I am sorry, my dear, that you do not

love your church. Did you ever think how  
Jesus poured out His best for those who  
were not His equals? Do you remember  
Clara Cerastar, what a quaint, poetical,  
loving soul she was? She has grown into a  
brilliant woman. I have made many a call  
with her, in palace and hovel. She offers  
her best every time. You would be sur-  
prised to see how her beautiful expressions,  
her spiritual thoughts and quaint sayings,  
are responded to and appreciated. The  
world is full of silver cups, but dim only  
from disuse or neglect. It is full, too, of  
pewter cups — well scoured!"

Elinor was painting a little landscape she  
had sketched a few weeks before. She  
worked silently for half an hour, I inwardly  
trembling over the plain speech I had made,  
and deploring my mission of being a thorn  
in the flesh of my best-loved friends whom  
I was anxious to see become all they were  
capable of becoming.

After a time Elinor gave the finishing  
touch to the autumn foliage of a maple  
tree, saying, as she touched her brush here  
and there: —

"This burnt umber seems to be the right  
thing, does it not?"

I nodded assent.

"I cannot tell which I like best, painting  
or music. I wish I had kept up my music  
as I have my painting. I believe I will be-  
gin a regular practice."

Then another long silence while Elinor  
cleaned her brushes and palette. As she  
laid them away in the little trunk she had  
used for the same purpose in our school  
days, she abruptly said: "I believe, 'Saint  
Rosalia,' I'll begin to — 'regularly prac-  
tice' — something else. I know it took the  
courage of a martyr for you to say what  
you have, and nothing but your strong love  
for me and your sense of duty made you  
preach such a straightforward sermon. I  
have felt disgusted with myself this long  
time because I was a — snob. Still, I contin-  
ued to cultivate this fastidious, exclusive  
spirit which in my soul I hate in everybody  
who possesses it. While you were talking  
I seemed to hear my Lord saying, 'Ye did  
it not,' 'Ye did it not unto one of the least,'  
'Oh, ye did it not.' I thought of my alms —  
I have given money — but He thought  
of the hunger for love and sympathy, the  
kind look I withheld, the loving touch — all  
more to humanity than physical hunger or  
nakedness of the body. I know the world  
is full of people who feel that no one cares  
for their souls, full of those hungry for liv-  
ing truths and with that nakedness that is  
never clothed upon with beautiful thoughts  
and aspirations. I am going to commence  
today to climb on my dead self. I will go  
to prayer-meeting tonight and sing 'Ar-  
lington' on E flat and 'Sessions' on all the  
sharps in use. I will speak to every soul  
and ask the minister and his wife to come  
here to dinner tomorrow. 'What more?'  
I'll go back into Sunday-school next Sun-  
day; but, oh, may I draw the line on the  
sewing circle? Not every preacher works  
on the hearts of his hearers as you have.  
Edward would declare that was a proof  
that simplicity and directness of speech ac-  
complished great results."

Elinor looked at her half-finished picture  
for several minutes after she had set the  
easel against the wall. At last, with a  
gesture of impatience, she said: "I know,  
'Rosalia,' I am a selfish woman. I know  
it, and I hate it. But I tell you that I am  
going to break my alabaster box for all who  
need it or my expression of love. Why! I  
forgot that Christ, the Lord of lords, was  
born in a stable, and died between two  
thieves," and here her voice sank into a low,  
trembling tone that thrilled me with its  
sadness, like the sighing of the pines in the  
graveyard where our early friends are  
buried. "I — what am I? Everything I  
have is God's gift. Each wrapped in a  
napkin and laid away for my own use. 'Ye  
would not.' Think how Christ must have  
looked at me with that yearning, sorrowful  
look. O beloved, the Nemean lion has been  
lying in wait for me — and I was near being  
destroyed. Can I kill it now? And can I  
wear the slain for my armor? Yet there is  
all the past. But I will begin anew."

A look of holy determination came into  
Elinor's eyes as she turned to gaze out of  
the window into the blue and purple and  
pink and gold which told that soon it would  
turn into a sunset sky.

My friend went away with the little trunk  
of paints and brushes. After awhile she  
came back with our wraps, saying: "The  
carriage is at the door. We will invite  
Elizabeth and her husband here tomorrow,  
with the minister and his wife. Come!  
Next week will be Thanksgiving. I begin  
mine now."

Manhattan, Kan.



### "WE FOLLOW THAT WAY."

They are gathering homeward, one by one,  
And we follow that way;  
Their labors are ended, their journey done,  
And closed is their day.  
They tread the streets of the city fair,  
No scars from earth's conflict fierce they bear,  
Nor feel the pain of life's goading care,  
In their unalloyed bliss.

They are gathering homeward, one by one,  
And we follow that way;  
The boatman pale to their port has come  
In the twilight gray.  
And we hear the dip of his muffled oar,  
But our hearts are rent with an anguish sore,  
Gazing that way.

They are gathering homeward, one by one,  
In the midst of the fight;  
And we stand perplexed in wonderment dumb,  
In sorrow and night.

But the clarion voice of our leader cries:  
"The conflict deepens. Arise! arise!"  
For the living must stand where the dead now lie,  
And face the dread foe.

They are gathering homeward, O comforting thought!  
And we follow that way;  
Inspired with the lesson their life has taught,  
We risk no delay.  
Then "Onward!" the cry on every hand  
"For God and Home and Every Land,"  
Till our cause is crowned with a victory grand,  
And we follow that way.

—Union Signal.

### PERFECTING OF CHARACTER.

Rev. George Skene, D. D.

MEN are ruined by the notion that possessions are more important than character. Our estimates of good and evil are based almost wholly on external effects, such as changes of fortune, sickness or health, ease or toil, the favor or opposition of the people, and so on. If we prosper, it is a good day—God favors us. If fortune fails, it is an evil day—the Lord is against us. This judgment is more often false than true.

I walked through an orchard in the spring and the air was filled with flying white petals which fell to the ground like snowflakes. I noticed the gardener taking the little branches in his hand and looking carefully at each spot marked by the ruins of a beautiful blossom that had been there. As I watched him I noticed a smile playing over his face and heard him say, "Splendid! splendid!"

I knew what he meant. The fruit was setting and the prospect of a good harvest made him happy.

If the cultivation of blossoms had been his object, his work was a failure and the wind that filled the air with flying petals was an ill wind. God meant that the blossoms should have wings. The oft-quoted proverb, "Riches have wings," has a plaintive undertone suggestive of evil. God meant that they should have wings and that they should fly. He meant that all things we care should be loosely attached to what we are. The underlying purpose of every providence affecting the lives of God's children, is the perfecting of character which is to remain.

Cambridge, Mass.

### NATURE'S DIVINING ROD.

Mrs. S. E. Kennedy.

"The summer warmth has left the sky,  
The summer songs have died away;  
And, withered, in the footpaths lie  
The fallen leaves, but yesterday  
With ruby and with topaz gay.

"The grass is brown on the hills;  
No pale, bloated flowers recall  
The astral fringes of the rills,  
And drearily the dead vines fall,  
Frost-blackened, from the roadside wall.

"Yet through the gray and sombre wood,  
Against the dusk of fir and pine,  
Last of their floral sisterhood,  
The hazel's yellow blossoms shine,  
The tawny gold of Africa's mine."

HOW eagerly does the hungry flower-lover seek for the "tawny gold" of the curious witch-hazel blossoms, which, unlike its "floral sisterhood," has carefully guarded its treasures until such time as they are most needed and can be best appreciated. My note-book bears the record: "Witch-hazel blossoms found Nov. 13." Although the date refers to several years past, I will remember the pleasure they gave me. I like to imagine that flowers love me as much as I love them, and if, in this respect, I give free rein to my fancy, why may I not also believe that they are endowed with other sensibilities more or less like ourselves? If so, do you not suppose that this brave shrub should have our earnest sympathy and hearty respect because it dares to differ from the "sisterhood" in putting out its pretty blossoms at an unusual season?

One cannot but respect either person or plant who, for the sake of helping the world, is brave enough and true enough to be peculiar. It surely requires a great deal of courage to be and to do what others will not. The heart-longing for companionship of these brave souls is sometimes pathetic; and who shall

say that this noble shrub standing alone amid uncongenial surroundings is not a beautiful type of some of God's chosen ones whom the world calls "peculiar?"

Mrs. Dana in her interesting book, "How to Know the Wild Flowers," makes this inquiry: "Does the pleasure which we experience at the spring-like apparition of the leafless, yellow-flowered shrub in the autumn woods, arise from the same depraved taste which is gratified by strawberries at Christmas, I wonder? Or is it that in the midst of death we have a foretaste of life, a prophecy of the great yearly resurrection which even now we anticipate?"

How much more beautiful our lives might be, if only we would train our minds to dwell upon the resurrection instead of the crucifixion! "Christ's gift to men was life, a rich and abundant life." Prophecies and types of life are everywhere about us, even though skies are gray and lowering. And yet we allow ourselves to mourn because it is November and the glory of the summer has passed away.

One writer suggests that perhaps because it thus reverses the law of nature it received its name of witch-hazel, the peculiarity having some supposed connection with witchcraft. Another, that it should be spelled wyech-hazel, as it was called after the wyech-elm of Great Britain whose leaves it resembles, and that this received its name from the chests made of its wood which in old times were called wyeches. Whether these suppositions are suppositions merely, we may not know, but doubtless those who still believe that the whereabouts of springs may be determined by the forked branches used as divining rods, are willing to accord it the usual spelling.

In the old days it was used quite extensively for the purpose of locating gold or silver, as well as water, and those in whose hands it would "work" were much sought after by certain adventurers whose habit it was to search for treasure which was supposed to have been hidden by its owners in times of trouble. The divining rod is now little used, but the pretty fancies to which the shrub invites us will never seem out of place. Who does not long, with Elizabeth Whittier, to possess that wonderful wand which "canst lend the surer spell" of drawing forth love from the heart's desert?

"And as within the hazel's bough  
A gift of mystic virtue dwells,  
That points to golden oases below,  
And in dry desert places tells  
Where flow unseen the cool, sweet wells,—

"So, in the wise Diviner's hand,  
Be mine the hazel's grateful part,  
To feel, beneath a thirsty land,  
The living waters thrill and start,  
The beating of the rivulet's heart!"

"Sufficeth me the gift to light  
With latest bloom the dark, cold days;  
To call some hidden spring to sight  
That, in these dry and dusty ways,  
Shall sing its pleasant song of praise.

"O Love! the hazel-wand may fall,  
But thou canst lend the surer spell,  
That, passing over Bacchus' vale,  
Repeats the old-time miracle,  
And makes the desert-land a well."

Moosup Valley, R. I.

### About Women.

—In Quebec Province, Canada, widows and spinners vote on municipal questions.

—Mrs. Laura E. Richards, the author of "Captain January," has written a new book, entitled, "The Three Margarets." It will be published by Estes & Lauriat, and it is said to be one of the cleverest stories for girls the author has written.

—Madame A. L. Therrien, of Montreal, is president of the only French Woman's Christian Temperance Union in America. There are 75 members in this Union, although it is not yet a year old, and as they are all enthusiastic for the white ribbon, other Unions among the French are likely soon to be formed.

—Major Belle Reynolds, who was elected president of the recent woman's parliament at Los Angeles, Cal., went through the Civil War with her husband, and by her bravery and devotion to the wounded gained fame and the rank of major, conferred on her by Governor Yates, of Illinois.

—There is a wide-awake young woman in Chicago, says *Harper's Bazar*, who is supporting herself quite comfortably by taking care of other people's birds and flowers. She calls herself a "bird and flower attendant," and goes daily from house to house of her patrons, feeding and watering pet birds and cleaning their cages, watering and trimming drawing-room plants and window-boxes, cleansing their leaves, giving them a dose of fertilizer when they need it, and in other ways keeping her feathered and vegetable patients in good condition. She flutters here! that she is the only

woman in this country following such a vocation.

—The first endowment bestowed upon the Arnold Arboretum of Harvard University is the gift of Miss Attie A. Bradley, of Hingham, who has presented \$25,000 in memory of her father, who was greatly interested in trees and tree-planting. The income of this sum is to be spent in scientific investigations of these subjects under the superintendence of the director of the Arboretum.

—A few years ago the *Engineering Magazine* predicted that, in consequence of the lightning of toll by means of machinery, within the next quarter of a century the ranks of the mechanic would be largely augmented by women. The census labor bulletin No. 90 shows that the prophecy is being rapidly fulfilled. Thus, while the percentage in the increase of women in all gainful occupations since 1880 is 48 per cent., the percentage of their increase in manufacturing and mechanical industries alone is nearly 63 per cent. The total number of women in all gainful occupations is 4,000,000. Among them are pilots, sailors, locomotive engineers, plumbers, machinists, workers in iron, steel, brass, lead and zinc, boiler-makers, nail-makers, furnace-makers, roofers and sisters.

—In a letter to the *Chicago Inter-Ocean* Miss Lillian Whiting writes as follows concerning the grave of Kate Field:—

"A memorial cross has been placed in Mount Auburn, near Boston, over the urn containing the ashes of the earthly body of Kate Field. The urn was committed to the earth by the side of the graves of her father and mother, and a brother who died in his childhood. The place is a beautiful one, on high ground, with beautiful overarching elms waving in the air. It has been my sad and sacred privilege to take charge of this last earthly tribute to the gifted and lovely woman whose ashes there repose, and I designed for it a cross of the purest white Italian marble, with the name, Kate Field, in raised letters, on the short arm of the cross. It is placed on two pedestals, and on the upper of these—of the same marble—are inscribed the lines:—

"Spirits are not finely touched  
But to fine issues."

and on the reverse (all being in raised letters),  
"Fare Vobiscum." There is nothing else on the memorial. Nothing more is needed."

### INDIAN SUMMER.

After the springtime sowing,  
The restlessness of growing,  
The garnering and the reaping,  
Time pauses—and a hush  
Sufficeth the surge and rush  
Of fevered life, for then  
Dear Summer cometh creeping  
Over her earth again.

On clover meadows stark and brown,  
On fields to stubble leveled down,  
Her waving breath is sweeter  
Than the fragrance after rain,  
Her touch, like mother fingers  
After ecstasy of pain.  
But her passing—ah, 'tis fleet  
Than a smile in sorrow's eyes.  
One mellow hour she lingers,  
One tender June note tries,  
Then leaves a dream to winter,  
And softly sleeping dies.

—ALICE KATHARINE FALLOWS, in *Independent*.

### "I Would Rather Sing."

A N eight-year-old child with a cut in her hand was brought to a physician. It was necessary for the best results to take a few stitches with a surgeon's needle. While the physician was making preparations, the little girl swung her foot nervously against the chair, and was gently admonished by her mother.

"That will do no harm," said the doctor, kindly, "as long as you hold your hand still," adding, with a glance at the strained, anxious face of the child, "You may cry as much as you like."

"I would rather sing," replied the child.

"All right, that would be better. What can you sing?"

"I can sing 'Give, give, said the little stream.' Do you know that?"

"I am not sure," responded the doctor.

"How does it begin?"

The little patient proceeded to illustrate.

"That's beautiful," said the doctor. "I want to hear the whole of it."

All the while the skilled fingers were sewing up the wound the sweet, childish voice sounded bravely through the room, and the only tears shed on the occasion came from the eyes of the mother.

It is, I believe, a physiological fact that some expression of one's feelings tends to lessen pain. Since weeping and groaning are distressing to one's friends, how would it do for us all to try singing instead?—*Congregationalist*.

### Boys and Girls.

#### FAIR PLAY.

THERE was a very decided frown on Larry Thorp's face, as he stood in front of the fire, staring at the picture of his grandfather on the opposite wall. He tried to smooth it out when he heard a step in the hall and a hand laid on the door-knob, but the attempt was not a very successful one, so that Aunt Harriet, after a single glance from her bright eyes, asked without ceremony:—

"What is the matter?"

"Oh, nothing," said Larry, in a tone that would indicate the loss of all the good things of life.

"I merely thought," said Aunt Harriet,

insinuatingly, "that you seemed just a mite cross. But I must have been mistaken."

"Well, I am," Larry burst out, "and I think I have a right to be. I don't see why Worth can't take a little trouble now and then. Most girls do for their brothers."

"Doesn't Worth?"

Larry did not see fit to regard this question.

"I wanted to have some of the boys around tomorrow night, to give Charley Ritter a little send-off. He is going away the next day. I talked to Worth about it, and she made as much fuss as if I had asked for the moon. Of course she'd have to make a cake, and do a few other things, but I think she might put herself out for me a little. I told her so, too."

"What did she say?"

"Why, she flared up and talked back, the way girls do. Why can't they see how weak that 'you're another' kind of eloquence is? She asked me why I oughtn't to put myself out for her sometimes and a lot of such things."

"That doesn't strike me as so weak," said Aunt Harriet.

Larry looked at her doubtfully. He and she were great friends.

"Girls ought to be willing to help their brothers," he said.

"Of course," agreed his Aunt Harriet, promptly.

Larry was reassured.

"I wish I had saved up some of the Sunday-school stories and exhortations about sisters petting their brothers, and making home a nice place, and how good it was for them both. I would send them to Worth anonymously, and then maybe she would not look so sour when I have to ask her to bake an extra cake. I would bake it myself if I could."

"When I write a story for the Sunday-school papers," said Aunt Harriet, pulling out the fingers of the gloves which she had just taken off, "I shall write about the duties of brothers to sisters. I think that the other side has had more than its share of attention."

"Now, Aunt Harriet, this isn't fair," said Larry, reproachfully. "When do I ever look black at Worth when she asks some little favor of me?"

"When did she ask you last?"

Larry tried to think; then had to content himself with saying somewhat vaguely:—

"But we are more dependent on the things that girls can do."

"My dear nephew," said Aunt Harriet, laughing in his face, "you mean to say that you boys have an idea that it is the overruling of Providence that girls should be hand-maidens to their brothers. When you want a cake you ask for it, and feel much abused if there is any hitch about it. When Worth wants an escort to take her to see somebody at night, in order to talk over a vital plan, she treads as softly as if she were on egg shells, and if she has to stay at home, nobody is much surprised."

Larry looked guilty.

"Worth must sew on missing buttons, and make a copy of a stylish necktie, and pick up odds and ends all over the house, and she must do it in good season. But when she wants a picture hung, or a little hammering done, after waiting and waiting, she climbs the step-ladder and does it herself; in spite of the fact that 'a girl never knows how to drive a nail.' And all the stray errands, Larry dear, where do they fall? Don't you honestly think that Worth does more than her half? Even I find myself inclined to 'favor' the boy, as a horse does its lame leg."

"O Auntie!" protested Larry, "what an unkind figure of speech! But go on. I might as well have it all. It may do me good."

His aunt gave him a little affectionate pat on the arm.

"It is worth while to tell you the truth in love, because of your principles, and because of what you stand for to the people who know you. You are responsible to be better, because you are so good."

"Thank you, ma'am. You are ending off handsomely, anyway. You never can resist putting in a little sweetening."

When Aunt Harriet went upstairs, Larry continued to stand on the rug, and to look at his grandfather, with a frown. But it was a different frown.

"This is a subjective one," as he explained to himself, proud of the large words. "The other was objective. Well, if I really am a lame leg in the family, I won't be any more—I can't. Because, I don't mind owing to you," to his grandfather, "that I do hanker considerably after being all-round good."

As usual, having thought matters over, Worth came round, and announced that she could manage the "cake and few other things." And, as usual, Larry declared that she was "a trump," hugged her like some amiable bear, and made much of the concession. Then the domestic skies were bright again. It was after all this that the unusual began to happen. For Larry's eyes being opened, it was wonderful how clearly he saw. And when Larry saw, he acted.

It would be a long story to tell how matters shifted in the Thorp household. Suffice it to say that nowadays Larry has no need to complain of any want of alacrity in Worth's sisterliness. And as for Worth, she never tires of the consideration of Larry's merits.

"You are a dear!" she said to him, the other day. "Brothers are such nice relations."

"Especially when they are reciprocal relations," said Larry.—SALLY CAMPBELL, in *The Wellspring*.



## Editorial.

## SPIRITUAL LIFE AND ITS CONDITIONS.

OUR entire life is linked indissolubly to the past. From out of it springs our social order, and the proper study of it is a corrective of many visionary schemes for social improvement. From behind us our forefathers have thrown a net which hems in our actions and whose meshes form our environment. Do we wish to advance, we must wait until the media for advancement are provided, as God waited for that fulness of time which conditioned even the process of revelation.

The successful leaders of the ages have gratefully acknowledged their obligation to the past. In the old they have seen the prophecy and potency of a better future, but they have been too wise to violently break with the past or to rave about its limitations and imperfections. Jesus came to usher in a new dispensation that would ultimately destroy and displace the old, but He saw in Judaism the prophecy of all that He came to be and to do. The Saul of the past became the Paul of the truer present and the ideal future; but with what tender consideration did he seek to carry his Jewish brethren over the bridge which united Mossaism with Christianity. Luther, it is true, was sometimes stirred to violent denunciation of the past, but he carried very much of its excellences with him into the making of a better future. Wesley, while earnestly determined on a brighter day for himself and English Christianity, could never bring himself to an abandonment of the Established Church. Thus have the wisest reformers as well as religious leaders related themselves to an imperfect past and a nobler future.

The method is God-given, and a faithful consideration of the conditions of the past indicates the general road over which advance must be made. The past vindicates the present and makes promises for the future. But the progress of affairs is not a dumb show in which we have no part. It is necessary that men should discover the natural end towards which the forces around them tend, and take them up into their life in the present. However far we may be conditioned in body, mind, and estate, the life of the soul is not in the past.

The Christian discovers that he is conditioned in his spiritual life in the same manner up to a certain point. He finds himself in an organization that is an inheritance from his fathers; his denomination is ready to hand; and he has fallen into his church environment with its limitations as well as its inspirations. Yet so far and no farther is his life conditioned. He lives in the dispensation of the Comforter, in which there is infinite room for individual spiritual activity and growth. It is important in the Christian mode of thought, therefore, to appreciate the distinction between the essence of the Christian life and that which surrounds it.

## AMERICAN CHRISTIANITY.

THE Christian Literature Company is certainly to be congratulated on the completion of the great enterprise involved in its American Church History Series begun in 1893 by the publication of Dr. H. K. Carroll's "Religious Forces of the United States," and just now finished in volume thirteen, "A History of American Christianity," by Dr. Leonard Woolsey Bacon. Admirable portrayals of all the principal denominations by some of their most distinguished sons have been given us in these goodly volumes. Methodists, Baptists, Congregationalists, Presbyterians, Lutherans, Roman Catholics, Protestant Episcopalians, Moravians, Disciples, Friends, Unitarians, Universalists, and others, have marched across the scene, division after division, and now, at the last as at the first, comes a general review of all the embattled host.

It is an inspiring sight, for our vision sweeps over the centuries as well as the continent. Spanish Christianity, French Christianity, Puritans in Virginia, Catholics in Maryland, Dutch Calvinists and Swedish Lutherans in New York and Delaware, Quakers in Pennsylvania, Pilgrims in New England, Reformed Germans, Moravians, Scotch-Irish—all the varied elements which went to make up our national beginning and were so marvelously molded into homogeneity, pass swiftly before our wondering eyes and give rise to many reflections. Then we look at the "great awakening" under Edwards, Whitefield, and Tennent, the "reduction of Method-

ism, the changes wrought by the Revolution, the second awakening at the beginning of this century, organized benevolence, conflicts with public wrongs, controversies and schisms, the effects of the vast immigration, the civil war, and the immense expansion of church activities which has marked the most recent quarter of a century. The survey is necessarily somewhat hurried, but so competent a guide have we in Dr. Bacon, with so just a sense of proportion in his presentation of the topics, that we feel we have received a satisfactory and equitable as well as comprehensive and fairly vivid impression.

The author is extremely careful to be fair to the multiplied interests that pass under his view. We think he has fallen in only one instance. His well-known antipathy to what he calls "prohibitionism" is so strong that he cannot permit this latest and most hopeful phase of the temperance reform to pass without some unworthy slur. He goes so far as to point a jeering finger at the narrowness of the Methodist Episcopal Church, which by what he calls "a curious anomaly in church polity" has incorporated in its Discipline its belief that complete legal prohibition of the traffic in alcoholic drinks is the duty of civil government.

Methodism on all other pages receives cordial treatment at his hands. Of Francis Asbury he says: "It may reasonably be doubted whether any one man, from the founding of the church in America until now, has achieved so much in the visible and traceable results of his work." He says: "The great antislavery society of the period in question [the last quarter of the eighteenth century] was the Methodist society." And he adds that in the conflict with intoxicating drink, "as in the conflict with slavery, the priority of leadership belongs easily to Wesley and his itinerants." He ascribes to the Methodists an influence in radically altering Baptist belief, which will be heard, we think, with surprise by most members of both denominations. After stating that "the prevailing type of doctrine among the early Baptists of New England was Arminian," partly, at least, due to their antagonism to the Congregationalists with their sharply-defined Calvinistic creed, he goes on to say that as they spread to the South and Southwest they met with a totally different class of competitors, namely, "the multiplying army of the Methodist itinerants and local exhorters whose theology was the Arminianism of John Wesley. No explanation is apparent for the revulsion of the great body of American Baptists into a Calvinism exaggerated to the point of caricature, except the reaction of controversy with the Methodists."

Some of Dr. Bacon's comments on the many matters that come before him are so incisive and trenchant, as well as closely correct, that we would gladly give them wider currency by quotation. Of Spiritualism he says "the whole business is infested with fraud." "The organized system of Spiritualism in America is a system of mere imposture. In the honest simplicity of many of its followers and in the wicked mendacity of its leaders, it seems to be on a par with the other American contribution to the religions of the world, Mormonism." The latter he called "a system of gross palpable imposture, contrived by a disreputable adventurer, Joe Smith, with the aid of three confederates, who afterwards confessed the fraud and perjury of which they had been guilty. It is a shame to human nature that the silly lies put forth by this precious gang should have found believers." He deals with the foolish Millerite craze in a similarly vigorous manner, and rejoices that through the fidelity of critical scholars we have now got so much clearer understanding of Daniel and Revelation that except among the ignorant and unintelligent these two books cannot again be used to create a panic nor "furnish vituperative epithets for anti-popery agitators." Commenting on the wild extravagance and violence of the early Quakers, he pithily says: "Half-crazy or more than half-crazy adventurers and hysterical women, taking up fantastical missions in the name of the Lord, and never so happy as when they felt called of God to some peculiarly outrageous course of behavior, associated themselves with sincere and conscientious reformers, adding to the unpopularity of the new opinions the odium justly due to their own misdemeanors."

The limitations of space prevent our enriching this editorial with other pregnant sentences. The book is one of permanent value, and can be trusted on nearly all points. We marvel that its author falls into the common mistake of putting the Roman

Catholics first among the branches of the Christian Church in this country simply because of their peculiar method of counting as communicants nearly all their population. He says: "At present, in consequence of the rush of immigration, the Roman Catholic Church is largely in advance of any single denomination besides, but is inferior in numerical strength and popular influence to the Methodists and Baptists combined." The simple fact is, that by any fair computation of population either the Methodists or the Baptists singly outnumber the Roman Catholics. It is amazing that so many writers fail to understand this and stumble at the apparent preponderance of Rome due to the greater number of her so-called communicants.

## Our School of Theology Vindicated.

WE regret the necessity of again alluding to the "marriage in the Zoo," referred to last week, but later occurrences in connection therewith, which have received wide notoriety in the public press, involving the good name not only of the ministry and the denomination, but of our honored School of Theology in this city, compel us to make a further explanation. The ceremony was performed by Rev. George Reader, a member of the East Maine Conference, who has been a student in the School of Theology since September, 1896. The facts, in brief, are that when Mr. Reader consulted Dean Buell in regard to the invitation which he had received to officiate, he was not only advised and urged not to do it, but was told that if he persisted in his purpose it would result in his enforced separation from the school. But he consented to and did marry the parties, not only in defiance of the advice and warning of the faculty, but knowing full well, also, that the Methodist ministers on the previous Monday requested Rev. W. A. Thurston not to perform the ceremony. Thus indifferent to the sentiment of his church and the decisive personal counsel given him, no other course was open for the faculty of the School of Theology but to exclude him from the institution. The action taken by the faculty is thus officially summarized: "The theological student who, disregarding the remonstrance and warning given him by the faculty of the School of Theology, yielded to pecuniary temptation and officiated at the wedding held in a lions' cage, has been required by a unanimous vote of the faculty to separate himself from the school." It is known that Mr. Reader was promised \$100 if he would officiate, and his principal justification for doing it was that his financial condition was so pressing he could not afford to lose this opportunity to secure relief.

President Warren, in alluding to the event, said:—

"Mr. Reader had ample warning from the faculty that his action, if he took any part in the proposed wedding, would not be sanctioned. His responsibility in the premises was, therefore, perfectly clear to him. The faculty was of no mind to submit without protest to an action which the body deemed undignified, indecorous and unbecoming in a minister and a student of the school, and no course was open to it save to direct that Mr. Reader withdraw from the school."

And a prominent member of the faculty, in referring to the case, puts the matter very clearly:—

"Mr. Reader was requested to withdraw from the school because the faculty took exception to his connection with this marriage for three reasons: First, because the place where the ceremony was performed was not, in our minds, fitting or proper for the solemnization of the holy sacrament of matrimony; secondly, because his participation in the ceremony for a pecuniary consideration, as a student in the Boston University Theological School, was calculated to hold the institution, as well as himself, up to ridicule, and tended to give it a kind of notoriety to which we most strongly objected; thirdly, because Mr. Reader refused to pay respect or due consideration to the wishes and repeated exhortations of the dean of the school, Prof. Buell. Mr. Reader is a poor man, temptation was before him, and, I am sorry to say, he had not the moral stamina to resist it. As far as I know, he will not be allowed to return to the school under any consideration. The action of the faculty Friday was simply a confirmation of his own choice in the matter, and was final."

We greatly rejoice that our School of Theology has thus unmistakably vindicated itself and the honor of the ministry and the denomination. In so doing it has voiced the earnest purpose and desire of the entire church. The Methodist Episcopal Church requires that its ministry shall not only be pure and consecrated, but that it shall be dignified, decorous and uncompromising. There may be exceptional cases where ministers adopt sensational and spectacular methods in their services, which for a time it is difficult for the church to restrain or eliminate, but in this case the faculty possessed full power and exercised it with commendable wisdom and alacrity.

The New York Tribune expresses the opinion of the general public in the following strong and entirely just editorial utterance:—

"The Methodist Church would do well to find some means of disciplining clergymen who make a mock of sacred rites by turning marriage ceremonies into freak shows. The wedding in the lions' den at the Boston Zoo on Thursday night of a couple who are reported to have exhibited splendid nerve throughout the entire performance—performance is the right word—was a disgrace to the coarse-grained and silly notoriety-seekers who trespassed on self-respecting lions, a disgrace to the 'divine' who took part in the travesty, and will be a disgrace to his

church if it permits without rebuke such a degradation of its sacred offices."

We have had nothing of this kind among us since the days of Rev. Mr. Downs, of the Baptist Church, who fanned into fresh flame an already unsavory notoriety by marrying a couple in one of our theatres. We trust that it may be many a long year before the like will occur again.

It is earnestly hoped, as some compensation for this painful and humiliating experience, that, as ministers, we shall all be more sensitively alert to the temptation, which comes to us often in a very insidious and alluring form, to lend ourselves professionally to the support of causes that are of a doubtful nature. For us the Pauline rule is the only and always safe one—to "abstain from all appearance of evil."

## Personals.

—Leslie M. Shaw, governor-elect of Iowa by a plurality of 30,000, was a lay member of the last General Conference.

—Rev. Dr. William McDonald is in New York, where he will deliver several addresses at a series of postecostal services.

—Rev. W. I. Haven delivered the address on Monday evening at the Conference League anniversary held at Elm Park Church, Scranton, Pa.

—Rev. Bernard Kelly, presiding elder of Independence District, South Kansas Conference, has been appointed to a chaplaincy in the United States Army.

—Bishop Thorburn is settled in his new home in Bombay. "It is the upper flat over the church, where the breeze from the sea can enter through all the windows."

—Irish Methodism has suffered a very severe loss in the death of Rev. William Crook, D. D., of Galway, in the fiftieth year of his ministry. He was greatly beloved and honored.

—Rev. Morton C. Hartzell, of Drew Theological Seminary, son of Bishop Hartzell, is supplying the pulpit of the State Street Church, Troy, during the absence of the pastor.

—The Michigan Christian Advocate of last week says: "Rev. W. K. Puffer, of Vermont, father of Presiding Elder Puffer, of Lansing, has been visiting his son the past month."

—The many friends of Hon. C. C. Corbin, of Webster, will regret to learn that he has been critically ill at Hotel Vendome, this city, for several days. At this writing he is more comfortable.

—The Christian Advocate of last week announces that Dr. Albert S. Hunt, secretary of the American Bible Society, who has been seriously ill, is recovering, and expects soon to be in full vigor.

—Rev. H. C. Scripps, of Detroit, formerly of the New England Southern Conference, is this month conducting the normal class for Sunday-school teachers, held under the auspices of the Y. W. C. A. of that city.

—Rev. E. M. Mills, D. D., of Elmira, N. Y., presiding elder of Elmira District, Central New York Conference, preached a most enjoyable sermon at St. Mark's Church, Brookline, on Sunday evening.

—A pleasant call was received last week from Rev. J. C. Deininger, D. D., presiding elder of New York District of the East German Conference. His district includes the German Methodist Church in this city.

—Mr. Franklin R. Magee, brother of Mr. Charles R. Magee, manager of the Boston Depository, is bereaved in the death of his wife, Kate Grey Culyer, Nov. 7, in Brooklyn, N. Y. Mrs. Magee was a daughter of Col. John Y. Culyer.

—Paymaster Otis C. Tiffany, U. S. N., son of the late Rev. Dr. O. H. Tiffany, died from pneumonia at the Naval Hospital, San Francisco, on Sunday. His death was sudden, although he had been in poor health. The body will be buried in San Francisco.

—Rev. Dr. Thomas Kelley Cheyne, Oriel Professor of the Interpretation of Holy Scripture at Oxford, and Canon of Rochester, England, is in this country to deliver a series of lectures at Union Theological Seminary and at Yale Divinity School upon "Phases of Jewish Religious Life after the Exile." Canon Cheyne is a higher critic of the dangerously destructive order.

—In the recent New York State election Miss Arie S. Huntington, daughter of the Right Rev. Frederick D. Huntington, Episcopal Bishop of Central New York, was elected school commissioner for two years, leading the ticket in her class. She is a leader in several charitable enterprises, and a woman suffragist. She is the first woman to hold elective office in Syracuse.

—Prof. M. D. Buell recently gave four lectures on the Epistle to the Galatians before the Central Pennsylvania Conference Ministers' Institute at Tyrone, Pa. About one hundred members of the Conference were in attendance. He also addressed the students at Williamsport Dickinson Seminary, and the candidates for the ministry at Dickinson College, Carlisle, Pa. He visited the battlefield of Gettysburg, and went on to Baltimore and preached in the Roland Ave. Church on Sunday evening, Oct. 31. He reports himself as highly pleased with the fine new Bradley Hall at Williamsport, and the noble Denney Recitation Hall at Carlisle, which the indomitable energy of President Reed has recently added to the imposing line of buildings at old Dickinson.



—Rev. Austin M. Roe, of the Northern New York Conference, father of Senator Alfred S. Roe, of Worcester, and a resident of Fulton, N. Y., was run down by a bicyclist, in that town, Sept. 30, and severely injured, his arm being broken. Considering that he has passed his seventy-fourth birthday, such an accident was liable to result seriously; but he is doing nicely and the arm is rapidly healing.

—Rev. Charles M. Buoy, D. D., pastor of Trinity Church, Philadelphia, died suddenly last week at his home. He was a trustee of the Methodist Hospital in New York, a member of the Board of Church Extension, a trustee of the American University at Washington, and a prominent figure in other important branches of church work. His wife, who survives him, is a daughter of the late Bishop Simpson.

—James W. Dickerman, Esq., of North Easton, died week before last. His wife passed away last January. They were both members of our church at North Easton for over forty years, and in that relation were always reliable, earnest and self-sacrificing. Their deaths will be a great loss to the church and community. They were the parents of the wife of Rev. S. Hamilton Day, D. D., formerly of the New England Southern Conference.

—The people of Pennsylvania, without regard to party, expressed at the recent election their admiring appreciation of Dr. S. S. Swallow, editor of the *Pennsylvania Methodist* of Harrisburg. Dr. Swallow is making a determined and fearless fight for pure politics and righteous municipal and State government. He was the Prohibition candidate for State treasurer at the recent election, and received over 100,000 votes, but not enough, we regret, to elect him.

—The Methodist Church at Rockland, Me., is greatly afflicted in the death of J. Fred Hall, which occurred Nov. 1. He was knocked down and run over by a run-away horse, Oct. 16, receiving severe internal injuries, but his immediate disease was caused by pneumonia which set in soon after he received his injury. He was a very worthy and useful member of church and community. He was delegate-elect to the last General Conference, but was unable to be present.

—Visiting Dr. Mark Trafton within a few days, at his pleasant home, 20 Chester St., West Somerville, we found him in fairly comfortable health. He does not, however, go out of doors as much as formerly, and for many months we have not had the privilege of welcoming him to this office, which for years he has visited weekly, at least. He is afflicted in the recent death of his son-in-law, Samuel Knox, Esq. Mrs. Adeline Trafton Knox, the bereaved wife, will make her home in the future with her father.

—The announcement of the peaceful close of the beautiful earthly life of Mabelle P. Clapp, of West Roxbury, on Sunday morning, Nov. 7, at the age of 39 years, will be noted with sorrowful interest by readers of the family pages in *ZION'S HERALD*, where her contributions of both verse and prose have frequently appeared. Miss Clapp had been a helpless invalid for several years, confined to her bed, but through those weary days and weeks and months she was a marvel of patience and cheerfulness. She was a poet of unusual ability, her work evincing deep religious thought, delicate fancy, and true poetic feeling. All her literary efforts were dictated to her mother or sister, as she could not use her hands. It is hoped that her verses will soon be gathered into a memorial volume.

—The city of Alton, Ill., on Monday, Nov. 8, dedicated an imposing monument to Elijah P. Lovejoy on the sixtieth anniversary of his murder for the defence of a free press and free speech in the cause of abolitionism. It is a notable fact that a Democratic Legislature appropriated \$25,000 for the erection of this monument. The many admirers of Wendell Phillips will recall the fact that he made his first public speech in defence of the memory of Lovejoy at Faneuil Hall. A single utterance of this martyr sittingly perpetuates his memory: "As long as I am an American citizen, and as long as American blood runs in these veins, I shall hold myself at liberty to speak, to write, to publish, whatever I please on any subject, being amenable to the laws of my country for the same."

## Brieflets.

Four extra pages will be added next week to make room for "Church News" already in type and other current matter.

Our Deaconess Department, which appropriates the 11th page of this issue, attests the practical usefulness of this new work among us.

Our correspondent for Norwich District, New England Southern Conference, gives an authentic report of the fanatical and criminal acts of the "holiness sect" in Lyme, Conn., which the secular press has very properly made so notorious.

Those who are receiving sample copies of this paper are requested to critically examine the same with a view to becoming permanent subscribers. *ZION'S HERALD* will be sent free for the remainder of the present year to those who subscribe for the year 1898.

The *Golden Rule*, the organ of the Christian Endeavor Society, has changed its name, very appropriately, to the *Christian Endeavor World*. Indispensable to Christian Endeavorers, always

a well-edited, interesting journal, it bids fair to become even better in the future.

A report of the meeting of the Executive Board of the Woman's Foreign Missionary Society, at Denver, has been received, but is unavoidably crowded over to the next issue.

The eighth annual report of the New England Deaconess Home and Training School is a most interesting document which should be in the hands of our New England Methodists. Send a stamp to 693 Massachusetts Ave. for a copy.

It will be noticed, by reference to the Episcopal Plan, published on page 13, that the New England Southern Conference is to meet at Attleboro, not South Attleboro, as previously announced in the daily press.

In the appeal made by Hon. Alden Spears in our editorial columns last week for financial aid for Boston University, by mistake he is made to ask, in the last sentence of the first paragraph, that the donors "give such sums as they can occasionally afford to Boston University." The word "occasionally" should have been reasonably.

The attention of our readers is called to the reference, in our Cincinnati letter, to the address of Dr. Jennings of the Western Book Concern, to the effect that the reduction in the price of the *Northeastern, Central and Western Christian Advocates* has not resulted in increasing the number of subscribers.

Appropos of the statement made last week that not one-half the members of our official boards are subscribers to any Methodist paper, is the assertion of a member of the New England Southern Conference that he is serving a church in which not one member of the official board is a subscriber to any denominational paper! Is it surprising that the faithful pastor of a church so officered has received for his six months' service, on an average, only 74 cents per day?

The National Convention of the City Evangelization Union, which is to be held in this city, will assemble for its first session in Bromfield St. Church, Thursday evening, Nov. 18. An unusually strong program has been prepared, as will be seen by turning to page 13. The vital questions which the aggressive church confronts are to be discussed by able specialists from many cities. We exhort our ministers and laity, particularly our elect women, to attend these meetings.

The second volume in the "Souvenir History of the New England Conference" is just from the press, and comprises the history of the churches in the South District. It is a volume of 280 pages, finely printed on heavy calendered paper, and profusely illustrated with portraits of the ministers and their wives, and Sunday-school and Epworth League superintendents, with views of the church edifices and parsonages. It is attractively bound in two colors—dark red and olive green.

On Friday morning last a joint committee, consisting of three representatives of the trustees of the United Society of Christian Endeavor and three representatives of the Board of Control of the Epworth League, met and arranged and agreed upon a joint series of prayer-meeting topics for the year 1898, so that the century will close with a common series of topics for all the young people's societies. Some special days are reserved for subjects of special interest to the different organizations. The meeting was a very harmonious and agreeable one.

## "CHRISTIAN SCIENCE AND FAITH-HEALING."

DR. J. M. BUCKLEY, editor of the *Christian Advocate*, in his address upon the above subject, on Monday, before the Evangelical Alliance, at the Bromfield St. Church, was greeted by an audience which not only filled every available seat, but a large number of people stood during the two hours occupied in the delivery of the same. Dr. Buckley was characteristically brilliant, pungent and entertaining. We are happy to present an abstract of this remarkable address:—

He first set forth what is held by science and natural law. It is held that all things that take place do so in some established order of antecedence and consequence; also, that every antecedent is a cause and every consequent is an effect; and that every supposed cause was itself an effect. Illustration of this may be found in the solar system, the tides, the trade winds, gravitation, magnetism, the reproduction of vegetable life, the due proportion in the number of the sexes, substantially preserved in spite of all that tends to affect it, the perpetuation of the human race with the due proportions of the temperaments called nervous, lymphatic, bilious, etc., each of these, on the whole, mating with such other as to produce the best outcome. Law is everywhere.

Consider natural science and law in relation to the human body in health and in disease. Science holds that every human being is born with a certain amount of vitality; that the human system consists of several distinct systems united by a common circulating fluid which carries nutrition to all—the respiratory, nervous, digestive, assimilative, eliminative,

circulatory; that food, exercise, and rest, are necessary. What is health? Health is the action of the nervous, circulatory, respiratory, digestive, assimilative, eliminative machinery of the body, each in due proportion, without any internal obstruction. What is disease? It is used to be taught that disease is a thing, to be expelled. Science now teaches that it is a condition, local or general, functional or organic, due to accident, over-eating or under-eating, etc. Science teaches that there are properties in plants, minerals, and in compositions of these, which will assist nature to secure health. It also declares that a medicine is good which will assist nature when it is endeavoring to thrust out an obstruction.

The speaker then proceeded to set forth the Christian doctrine of prayer and providence, as generally held. All Christians agree that the subjective benefits of prayer are apparent. But orthodox Christians believe in the direct influence of the Holy Spirit. They think that He has direct access to human minds and hearts, and many of them believe that prayer can be objectively answered without a miracle. But ordinary Christians believe something more—that God operates through second causes. They believe that there is a possibility that a person standing behind the eye of science should move and bring into operation forces that, when they come into visibility in the plane of science, will appear to be second causes. I do not hesitate to say that I have no difficulty in believing this. If there never has been any special providence, there never has been answer to prayer. The difference between providence with its equivalent answer of prayer, and a miracle, is very simple.

There may be some young men, probably in the vernal period, who will preach from evangelical pulpits the doctrine that Christ wrought His miracle only by a little higher knowledge of natural law than ordinary men possess; but while that is essential to any who consider Him a mere man, it is not so to orthodox Christians, who believe Him to have all power.

In reference to praying for the sick, what is the ordinary Christian view? It is, that we shall secure the best doctor, the best nurse, the best medicine, the freshest food, the purest water; and with all this shall pray God to give clear perceptions to the physician and the nurse, endurance to the family, and His blessing on everything done. If the sick man recovers, we give the physician the credit from the purely scientific point of view. If the patient die, we may be perfectly resigned to God, and yet consistently sue the physician for malpractice. But if a miracle be called for, we cannot consistently do any of these things.

The first principle of anti-medicine faith-healing (in distinction from the view of science and the Christian view of prayer for the sick) is this: disease is always the work of the devil. The second proposition is: Christ came to destroy the works of the devil. Thirdly, praying in faith, by a special exercise of faith, for the removal of disease, will secure that removal. Fourth, no medicine must be taken, for that will be walking by sight and depending on means.

The theory of Christian Science now demands consideration. In order to be sure of understanding the teaching, Dr. Buckley took parts of three courses of lectures; and he has every book and pamphlet bearing on the subject that can be bought. Various points in the theory are as follows: 1. The only realities are the divine mind and its ideas. Erring mortal views, misnamed mind, produce all the organic and animal action of the mortal body. 2. There is no such thing as prayer in the sense of asking a personal God to do a certain act, for which Mrs. Eddy assigns the following reason—"God is principle, not person; the only substance, the only life." 3. Whatever science may say, matter and mortal body are the illusions of human belief, which to mortal sense alone seem to appear and disappear. 4. Mrs. Eddy says: "Human mortality proves that error has been engrafted into both the dreams and conclusions of material and mortal humanity. Besiege sickness and death with these principles and all will disappear." 5. "You would not say that a wheel is fatigued. Setting aside what the human mind says of the body, it would never be weary any more than the wheel. Understanding this great fact rests you more than hours of repose."

We pass to the practice of Christian Science. 1. Both the patient and the "metaphysical healer" must be taught that "anatomy, physiology, treatises on health . . . are the husbandmen of sickness and disease. . . Clairvoyants and medical charlatans are the prolific sources of disease. . . They first help to form the image of illness in mortal minds by telling patients that they have a disease, and then they go to work to destroy that disease. They unweave their own webs. . . When there were fewer doctors and less thought was given to sanitary subjects, there were better constitutions and less disease." 2. Diet is of no importance. 3. Exercise is of no importance. "Because the muscles of the blacksmith's arm are strongly developed, it does not follow that exercise did it. . . The trip-hammer is not increased in size by exercise. Why not, since muscles are as material as wood and iron?" 4. Bathing and rubbing are of no use. 5. Ignorance is a great advantage. "The patient thoroughly booked in medical theories has less sense of the divine power and is more difficult to heal through Mind, than an aboriginal Indian." 6. A proper view of Mrs. Eddy's publications is of great importance. "My publications alone heal more

sickness than an unconscious student can begin to reach. If patients seem the worse for reading my book, this change may either arise from the frightened mind of the physician or mark the crisis of the disease. Perseverance in its pursuit would heal them completely." 7. In preparing to treat patients, the healer must strengthen and steady his own mind. "Be firm in your understanding that Mind governs the body. Have no foolish fears that matter governs, and can ache, swell, and be inflamed from a law of its own. Beware! If you believe in weak nerves, you are liable to an attack from that source. You will call it neuralgia, but I call it illusion." 8. "Never tell the sick that they have more courage than strength. Tell them rather that their strength is in proportion to their courage. . . Tell them that if they know how, they can resist disease and ward it off, just as positively as they can a temptation to sin." 9. What if the patient grow worse? "This I term chemicalization. It is the upheaval produced when Immortal Truth is destroying erroneous and mortal belief. Chemicalization brings sin and sickness to the surface, as in a fermenting fluid, allowing impurities to pass away. . . Patients may be alarmed. In that case, explain to them the law of this action." 10. Things that are not to be done. "A Christian Scientist never gives medicine, never recognizes hygiene, never manipulates. He never tries to focus mind. . . Above all, he cannot trespass on the rights of mind through animal magnetism." 11. All Christian Scientists claim that they can operate on patients at a distance. Mrs. Eddy says (and it illustrates the original credulity at the foundation of her system): "The following is a case of heart disease which I cured without having seen the patient: 'Please find enclosed a check for five hundred dollars, in reward for services that can never be repaid. The day you received my husband's letter I became conscious for the first time in forty-eight hours. My servant brought my wrapper, and I arose from bed and sat up. . . The enlargement of my left side is all gone, and the doctors pronounce me rid of heart disease. I had been afflicted with it from infancy. It became organic enlargement of the heart and dropsy of the chest. I was only waiting and almost longing to die, but you have healed me. How wonderful to think of it, when you and I have never seen each other!'"

With reference to this it is to be said that dropsy is known to science to be fluctuating. The unconsciousness spoken of was a rest which prepared the patient to sit up. And the doctor who, in less than three days after something had been done to her, would pronounce a woman rid of heart disease which she had had from infancy—what is he? Not an idiot. We are reminded of the god who is said to have told the Athenians who objected to being called fools that they might be called "learned fools." We have no particulars as to the subsequent history of this case. In a case of a person "healed" by faith-cure, who relapsed and died, they said they did not want to publish the death as widely as the cure, for they did not want to divert attention from the great work God was doing.

Tests of the theory of Christian Science. 1. If it be true, food should not be necessary; for food simply supplies waste, and according to this theory waste is merely an illusion of the mortal mind. "Gustatory pleasure is a sensuous illusion; . . . food neither strengthens nor weakens the body." "Food does not affect the life of man. . . but it would be foolish to stop eating until we gain more goodness and a clearer comprehension of the living God." 2. They deny that drugs taken into the system have, per se, any power. Dr. Marston says: "Arnica, quinine, opium, could not produce the effects ascribed to them except by imputed virtue. Men think they will act thus on the physical system, consequently they do. The property of alcohol is to intoxicate; but if the common thought had endowed it simply with a nourishing quality like milk, it would produce a similar effect." How about the case where the identical effect is produced on a young child or a brute or an idiot, neither having any "belief" about it? Mrs. Eddy says: "If a dose of poison is swallowed through mistake, the patient dies, while physician and patient are expecting favorable results. Did belief cause this death? Even so, and as directly as if the poison had been intentionally taken. . . The few who think a drug harmless, where a mistake has been made in the prescription, are unequal to the many who have named it poison, and so the majority opinion governs the result." 3. How about accidents? Mrs. Eddy says it is only fear or "belief" which occasions them. 4. Insanity. Mrs. Eddy says it implies "belief" in a diseased brain. 5. If "Christian Science" be true, perpetual youth should be possible. Why do Christian Science lecturers have gray hair? One, being asked this question, replied that she had not yet applied her full mind to that subject. 6. On their theory, fire and clothing should not be necessary. Anti-medicine faith-healing and Christian Science are proved false in theory by two irrefutable and demonstrating methods: First, by a rational explanation of what they can do; secondly, by an exhibition of what they cannot do. Much of the testimony on which they rely is exaggerated and false. The healing effect of testimony in meetings must be considered.

Dr. Buckley gave very interesting instances of remarkable cures performed by others and by himself, where really the only means employed was working on the imagination of the one afflicted.



## The Sunday School.

### FOURTH QUARTER. LESSON VIII.

Sunday, November 21, 1897.

Eph. 6: 10-20.

Rev. W. O. Holway, D. D., U. S. N.

### THE CHRISTIAN ARMOR.

#### I. Preliminary.

1. Golden Text: *Be strong in the Lord, and in the power of his might.*—Eph. 6: 10.

2. The Epistle to the Ephesians was written by Paul at Rome, A. D. 68. No particular circumstances seem to have called it forth, except the deep love and interest which the apostle felt in the converts at Ephesus. He had just written a letter to the church at Colossae and another to Philemon. The bearers of these letters—Tychicus and Onesimus—would pass through Ephesus on their way, and the apostle seized the favorable opportunity of sending to the Ephesian church also an epistle, which, naturally, contains many thoughts in common with that which he had just penned to the disciples at Colossae. This Epistle, therefore, is a general one, and exhibits the foundation, growth, purpose and duties of the church of Christ.

The highest characteristic which these two Epistles have in common is that of a presentation of the Lord Jesus Christ, fuller and clearer than we find in previous writings, as the Head of creation and of mankind. All things reconciled to the Father by Him, the eternal purpose to restore and complete all things in Him, such are the ideas which grew richer and more distinct in the mind of the apostle as he meditated upon the Gospel which he had been preaching, and the truths implied in it (Smith).

3. Home Readings: Monday—Eph. 6: 10-20. Tuesday—Rom. 7: 13-25. Wednesday—3 Cor. 10: 1-6. Thursday—Matt. 4: 1-11. Friday—Rev. 20: 1-10. Saturday—Isa. 59: 13-21. Sunday—Eph. 6: 10.

#### II. Introductory.

Nowhere in the sacred writings do we find a more forcible presentation of the truth and power of Satanic hostility, and the appointed means of successful resistance, than in the lesson before us. Ranks and orders, unseen but real—"the darkly eminent" among fallen but still powerful spirits—are enumerated, and to wrestle with these no human strength is adequate. But an armor has been provided, of unearthly temper and fitness, and adapted to withstand every possible assault. Doubtless the apostle caught the hint from what continually passed before his eyes in the Prætorian camp where he was held a prisoner. There he saw daily the Roman soldier arraying himself with the various pieces of armor which both constituted his protection, and made him invincible against every foe; and with that spiritual-mindedness which is quick to detect illustrations of truth in every sphere of life, he calls upon the Christian soldier—a warrior in a nobler and harder strife—to put on, piece by piece, the equipment provided by God. The girdle of truth was to encircle the loins, and the vital parts were to be covered with the breastplate of righteousness. The feet were to be shod with the principles of the Gospel of peace—ready to run on its messages and to stand firmly in its defence. To protect all, and "quench every fiery dart," the shield of faith must be grasped. The head was to have a helmet, not of leather or of steel, but of that "hope which maketh not ashamed"—the well-grounded hope of salvation. Both to meet and to repel attack a sword was provided, sharper than any two-edged sword of earth—the sword of the Spirit, the Word of God. Clad in this panoply divine, the Christian soldier was to go forth, praying, watching, persevering, being assured that he would be more than a match for all the wiles of the adversary. The apostle pathetically requests that in the prayers of the church militant he may be remembered, not that the prison doors might be opened to let him go free, but that amid the discouraging surroundings in which he was then placed, he might lose none of his boldness of speech, but might proclaim the Gospel with all his accustomed force and earnestness.

#### III. Expository.

10. Be strong in the Lord.—Repeated failures teach us the folly of trying to be strong in self—in our own wills or purposes; we are only strong when by faith we bring into operation "the power that worketh in us." All true effectiveness comes from the unseen Spirit, who dwelleth in us if we are truly Christ's. In the power (Eph. V., "strength") of his might—in His mighty strength—"Ye shall receive power after that the Holy Ghost is come upon you."

As a branch separated from the vine, or as a limb severed from the body, so is a Christian separated from Christ. He, therefore, who rushes into his conflict without thinking of Christ, without putting his trust in Him, and without continually looking to Him for strength and regarding himself as a member of His body, deriving all life and vigor from Him, is doomed. He knows not what he is doing. He has not strength even to reach the field (Hodge).

11. Put on the whole armor—the panoply complete, both offensive and defensive. No spot is to be left unguarded in dealing with the subtle enemy of souls. Of God—supplied by

Him, and therefore of heavenly temper and strength. To stand against—to meet successfully; not to be overthrown or fall. The wiles of the devil—the stratagems of Satan, his devices and disguises. Says Butler: "That that tremendous antagonist of human happiness stands concealed behind the entire machinery of evil, no one can doubt. . . . It is a living spirit with whom we have to contend, as it is a 'living God' whom we have to aid us."

He will come in some guise or other; it may be with plausible insinuations and lying promises, all glitter and fascination, as rustling through the fallen leaves of the forbidden tree, he crept upon the careless hour of Eve; it may be in sudden assaults of overwhelming passion, a lion with flaming eyes and thundering roar, as he came bounding and crashing on David's soul; it may be disguised as an angel of light, with subtle perversion of vision, which look half akin to virtue, as he stole in the wilderness upon the weary and fasting Christ—yes, he will come, in stealth or in fury, in one way or another, that "he may sift you as wheat" (Farrar).

12. We wrestle (Eph. V., "our wrestling is").—It is no merely physical combat, but is none the less real—"a hand-to-hand, foot-to-foot tug of war, in which the combatants close and wrestle for the mastery" (Alford). Principalities, powers.—The apostle lifts the veil, and exhibits the hosts of the unseen army—"not subalterns, but foes of mighty rank, the nobility and chieftains of the spirit world; no vulgar herd of fiends, but fallen spirits who once occupied positions of rank and prerogative in heaven, but now among the apostate angels are 'darkly eminent' in place and dignity" (Eadie). Rulers of the darkness of this world—Eph. V., "world-rulers of this darkness." Satan is called (John 8: 12) "the prince of this world;" and we learn (in 1 John 5) that "the world lieth in darkness," that is, in ignorance, misery and sin. Says Eadie: "It is plain that fallen spirits have a vast and mysterious agency in this world, and that in many ways inscrutable to men they lord it over ungodliness, shaping, deepening and prolonging the means and method of spiritual subjugation." Spiritual wickedness in high places—Eph. V., "spiritual hosts of wickedness in the heavenly places;" that is, "over us, and too strong for us, without the panoply of God" (Alford); "the spiritual world, in distinction from the material" (Olshausen).

In maintaining the warfare, the struggle will be with such portions of that kingdom as we come in contact with, and will actually relate (1) to our sinful propensities—which are a part of the kingdom of darkness; (2) with the evil passions of others—their pride, ambition, and spirit of revenge which are also a part of that kingdom; (3) with the evil customs, laws, opinions, employments, pleasures of the world, which are also a part of that dark kingdom; (4) with error, superstition, false doctrine, which are also a part of that kingdom; and (5) with the wickedness of the heathen world—the sins of benighted nations—also a part of that kingdom. Wherever we come in contact with evil, whether in our own hearts or elsewhere—there we are to make war (Barnes).

13. Wherefore—because of the number and character of the array. The whole armor.—The different parts are enumerated farther on. In the evil day—the day of peculiar and overwhelming temptation. Having done all—both in the sense of equipment and conflict. To stand—"firmly and perpendicularly, in contrast with falling, running or being captured" (Whedon).

14. Stand therefore.—The word rings out like a military order—equivalent, perhaps, to the order "Attention!" Having your loins girt about with truth (Eph. V., "having girded your loins with truth").—The military belt or girdle both kept the armor in place and (except in the Homeric age) supported the sword or quiver. The "truth" referred to is revealed truth—the Word of God—accepted and believed in. Nothing so engirdles, supports and strengthens the loins of the inner man as the infallible promises and warnings of God. Breastplate of righteousness.—The coat of mail, or breastplate, protected the chest and vital parts, and was made sometimes of leather, or horn, but most commonly of metallic plates or chains. The "righteousness" which defends the believer from Satanic assaults is that which results from the renovation of the heart by the Holy Spirit—true Christian integrity, or character.

15. And your feet shod (Eph. V., "and having shod your feet").—The caligæ, or sandals fitted with iron spikes, supply another illustration. Preparation of the gospel of peace—readiness. Barnes says: "The principles of the Gospel were to do for them what the iron-spiked sandals did for the soldier—make them ready for the march, firm in their foot-tread, and to be a part of their defence against their foes."

16. Above all (Eph. V., "withal")—of special importance. Taking (Eph. V., "taking up") the shield of faith.—Just as the great Roman shield, four feet long and more than half as broad, protected the armor and whole body, and could be turned instantly in any direction to ward off any dart or javelin aimed at some vulnerable spot (such as the joints in the armor), so faith is ready and quick to protect not only the other graces, but the believer himself, from the subtle and dangerous shafts of the enemy. Quench all the fiery darts—"fiery suggestions of evil, excitations to sin, blasphemous thoughts, unbelief, sudden temptation to do wrong. The only way to meet them is by the 'shield of faith,' by confidence in God, by relying on His gracious promises and aid" (Barnes). The "fiery darts" of the angels were sometimes made of reeds loaded with combustible matter; sometimes of arrows wound around with material that would burn some time after the arrow had reached its mark.

17. The helmet of salvation.—Nothing so well protects the believer's head in the day of battle as the sure and confident hope of salvation (1 Thess. 5: 8). "That which adorns and protects the Christian, which enables him to hold up his head with confidence and joy, in the fact that he is saved" (Hodge). The sword of the Spirit.—From the girdle of truth hangs the sword of the Spirit, which is here stated to be the Word of God. Elsewhere this Word is declared to be "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow." How to use the sword was shown us in the Temptation in the wilderness (Matt. 4: 7, 10).

18. Praying always.—In Eph. V. the clause reads: "With all prayer and supplication praying at all seasons in the Spirit." Prayer is the trustful weapon, a weapon to be used unceasingly in all its forms of supplication, ejaculation, etc. "The Spirit also maketh intercession for us." Watching thereunto—adding watchfulness to prayer (Mark 13: 33). Supplication for all saints.—In praying for others blessings descend upon ourselves.

19. And for me—Eph. V., "and on my behalf." Utterance may be given.—The apostle here makes a fervent request that the Ephesian Christians would pray for him, not that he might be delivered from his imprisonment and set free from the ignominy and discomfort of being daily chained to the soldier appointed to guard him, but that, in spite of all discouragements, he might boldly proclaim the Gospel. Mystery—used in the Scriptures to denote something revealed which human reason could never discover.

20. An ambassador in bonds (Eph. V., "in chains").—Paul did not forget his high dignity and commission, though detained in captivity. He felt still that he was a legate of Christ Himself, and under obligation to discharge his lofty and sacred functions no matter what the circumstances.

#### IV. Illustrative.

1. Resist the beginnings of evil; a more remedy is all too late. If you have resisted at the stage of thought, then summon every power of your soul to resist at the stage of act. Fight inch by inch; fight step by step;—if not at the thought, then at the act; if not at the act, then at the habit; if not at the habit, then at least at the frightful surrender—the utter massacre of the last defenders of all that is pure or holy within you. But bear in mind that each stage of the losing battle is more perilous, more difficult, than the last. . . . There is more hope for one who may have had bad thoughts than for one who has let them pass into bad words; and more hope for bad words than for bad deeds, and more hope again for him who has sinned once than for him who has sinned twice, and for the sinner of a week than for the sinner of a month (Farrar).

2. The safety of a mountain climber depends on being well shod. Therefore the Swiss guides wear heavy shoes, with sharp spikes in their soles. On a bright July morning a famous scientist of England started with two gentlemen to ascend the Pic Morteratsch, a steep and lofty snow mountain in Switzerland. Though experienced mountaineers, they took with them Jenni, the boldest guide in that district. After reaching the summit of the Morteratsch, they started back, and soon arrived at a steep slope covered with thin snow. They were lashed together with a strong rope, which was tied to each man's waist. "Keep carefully in my steps, gentlemen," said Jenni, "for a false step here might start the snow and send us down in an avalanche." He had scarcely spoken when the whole field of snow began to slide down the icy mountain side, carrying the unfortunate climbers with it at a terrific pace. A steeper slope was before them, and at the end of it a precipice. The three foremost men were almost buried in the whirling snow. Below them were the jaws of death. Everything depended on getting a foothold. Jenni shouted loudly, "Halt! Halt!" and with desperate energy drove his iron-nailed boots into the firm ice beneath the moving snow. Within a few rods of the precipice Jenni got a hold with his feet, and was able to bring the party up all standing, when two seconds more would have swept them into the chasm. This hair-breadth escape shows the value of being well shod when in dangerous places, especially for the young. No boy is prepared for rough climbing unless he is well shod with Christian principles (Cuyler).

#### Miserable Lives Made Happy.

Ill health brings misery into our lives and into the lives of others. Continued physical weakness that the family physician cannot drive away brings serious forebodings, depression and gloom. Great numbers of people live out their lives under these hard conditions because the underlying cause of all is beyond the reach of the treatment known to the ordinary practitioner. It takes a specialist like Dr. Greene to cope with these despairing cases. This distinguished physician is the most successful and experienced specialist in the world, and he offers consultation and advice absolutely free of charge. His discoveries in medicine are truly wonderful. One of them is the world-famed Nervura. They are so nicely adjusted to repair the waste of the system, so potent in their general influence, and so permanent in their beneficial effect that no claim seems too broad for them. They will positively cure all of the diseases which afflict mankind, and the enthusiastic thousands who owe to Dr. Greene their present comfort, and in many cases life itself, are living evidence of his unvarying success.

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## Deaconess Department.

THE deaconess work is becoming so well known by some of its friends who keep informed of what the Lord is doing through His church, that already it has a place in many wills; but it may be that some who would gladly remember it in this way do not know exactly how to word such a bequest. We therefore give below a statement for each of the branches of work in New England:—

### FORM OF BEQUEST (BOSTON).

I hereby give and bequeath to the New England Deaconess Home and Training School, incorporated under the laws of the State of Massachusetts, ——— dollars, to be paid to the Treasurer of the said Society whose receipt shall be sufficient acquittance to my executors therefor.

I hereby give and devise to the New England Deaconess Home and Training School, incorporated under the laws of the State of Massachusetts (describe land, etc.) and to their successors and assigns forever.

All bequests intended for the Hospital should be made to the New England Deaconess Home and Training School (as above) for Hospital work.

### FORM OF BEQUEST (FALL RIVER).

I give and devise to the Fall River Deaconess Home, incorporated under the laws of the State of Massachusetts, the sum of ———.

### FORM OF BEQUEST (PROVIDENCE).

I give, devise and bequeath to the Providence Deaconess Home of the Methodist Episcopal Church, of Providence, incorporated by an act of the General Assembly of Rhode Island, May third, A. D. 1894, the sum of ———.

The query may arise in some minds as to which of these institutions should receive the bequests of residents of New England. We will just remind our readers that the first mentioned Home is in the New England Conference, and the two latter in the New England Southern Conference, while the Training School and Hospital are New England institutions in the broad sense of taking young women in the one for training, and patients in the other for nursing, from anywhere in the bounds of the six New England Conferences, all of which have endorsed the work of both institutions. There may be stewards of the Lord's bounty who need not wait to "help these women" until their wills are probated, but who can, like the friend in Fall River, see the good their money will do if invested in this Divine agency for reaching those in need of help. Or there may be those who, not being able to dispense with even a part of their income, yet wish to aid this work now. In that case, could they not adopt what is known as the annuity plan? That is, invest a certain amount in the work, receiving from the Corporation a guarantee of life payment of a fair interest, while the principal is being made an untold blessing in the enlargement of the work. To any and all such friends we would suggest that they write to the superintendents for any further information desired.

### Our Question Box.

1. What deaconess literature would you recommend to one who wishes to be better informed in regard to the work?

Mrs. Meyer's tract, "Deaconesses: Who They Are and What They Do" (sent free on application to any Home), is the most comprehensive statement that we know of.

The following books are very helpful: "Deaconesses, Biblical, Early Church, European, American" (Lucy Rider Meyer); "Deaconesses, Ancient and Modern" (Wheeler); "Deaconesses in Europe and their Lessons for America" (Jane M. Bancroft); "Mildmay" (Prof. Harriette J. Cooke); "Joy the Deaconess" (Elizabeth Holding).

2. How can a deaconess be secured to speak on the work, and what are her terms?

Churches, Epworth Leagues, King's Daughters circles or missionary societies wishing to have the deaconess work presented to their members, can secure the services of a superintendent or other deaconess by applying to the Home nearest their locality. (Miss Lunn expects to be away during December and part of January.) Deaconesses are willing to be used in the public presentation of the work, because it is evident that people cannot be interested to help support it unless they hear about it from those who know. Whatever is given above traveling expenses goes directly to the support of the work.

Owing to lack of space last month, the historical sketch of the work in Boston was greatly curtailed, but the following paragraph should not have been omitted: "In the fall of 1888, the committee of ladies who provided for the entertainment of the executive meeting of the Woman's Home Missionary Society found themselves, as a result of a little business tact, in possession of a surplus of \$150. After deliberate consideration, it was decided to make this fund a nucleus for a Deaconess Home in Boston."

Friends in all parts of New England will please take notice that when an appeal such as is made in this issue for Thanksgiving dinners is sent from one Home, it is equally applicable to the needs of others; and be sure that wherever you send your contributions of money, fruit, vegetables, clothing or anything, they will be put to good use in the Lord's work. Donations cannot be inserted in ZION'S HERALD, as they would occupy too much space; but will be acknowledged in the Annual Report and by letter whenever the address of the sender accompanies the donation.

## Deaconess Work in Boston.

601-603 Massachusetts Ave.

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### Home Notes.

— One of the pleasant incidents of deaconess life in the Home was a recent visit from Sister Lily, of Hugh Price Hughes' Mission in London. We received new ideas and new inspiration from this sister engaged in similar work across the water.

— The six visiting deaconesses of Boston are located in the following churches and missions: Grace Church, Cambridgeport; Winthrop St., Roxbury; St. John's, South Boston; Morgan Chapel, Malden; Everett; the Italian work at the University Settlement.

— One of the hardest things we have to do is to listen to the plea of a pastor for a deaconess, knowing that we can make but the one answer, no matter how urgent the request: "We have no one to send you." Harder still is it to listen to the heart-rending appeals for nurses to care for the poor sick and dying in their homes. And we often yield and send a visiting deaconess in the forenoon, when she ought to be doing other work in the Home. None but the one who has to answer the appeals for district nurses with, "We have no one we can send you," can realize how this department of the work is crippled.

— In no other instance does a small sum of money become so large as in our Emergency Fund. This fall a deaconess found a widow with two little girls, about to be put out of their home into the street. The woman had been sick and could not pay her rent. The deaconess found a tenement, and with a few dollars from the Emergency Fund paid a week's rent and saw the woman and her children comfortably settled. As soon as she could do so the grateful woman worked at the Home and paid back the money that had been used for her.

— We are grateful to the friends who are sending us barrels and boxes of clothing, fruit, etc. We received a barrel the other day which gave us especial delight. The clothing had been washed, mended, and made over, ready for use.

### Training School Notes.

— Thirteen students are now with us busily engaged in study and practical Christian work. Three are doing nursing in our Hospital two afternoons each week, and others are assigned to church and mission work in the following places: Baker Memorial Church, Forest Hills, Mt. Bowdoin, Charlestown, Atlantic, Morgan Chapel, Lenox St. Chapel.

— Class work is going forward under competent teachers. The course of study, based upon that prepared by the Bishops, has been greatly enlarged and will cover two years. Important branches have been added. A course in Sociology, by Rev. Samuel Lane Loomis, D. D., pastor of Union Congregational Church, and Rev. Charles H. Talmage, of Auburndale, well known specialists in this branch of study, will be an important feature of the year. Also a short course which cannot fail to be appreciated by all who can take it, "The Work of the Holy Spirit," by Rev. Daniel Steele, D. D., whose spiritual and profound teachings have been so generously given us in years past. Young ladies are invited to enter all or part of the classes, in the latter case no fee being charged. All information concerning the school will be cheerfully furnished to any one who will address the principal at 603 Massachusetts Ave., Boston.

— The large parlor of the Home has been fitted up as a class-room, the former one being too small. A recent present of some fine wall maps is greatly appreciated by teachers and students.

— Gifts of good modern reference books for our library are always welcome.

— "I had a beautiful day yesterday," said a student one Monday evening, as she sat in the twilight while a group at the piano were singing sweet old songs. "After Sunday-school we always have cottage prayer-meetings, you know. Yesterday we had three. One was at the home of a blind woman. She chose her favorite chapter, the parable of the vine and the branches, and we sang the hymns she loved. She did enjoy the meeting so much. Next we went to a house where we expected to find no one but the woman of the house. Instead there were three young men present. They listened to us, and, last night — what do you think? One of them who has been a backslider rose in the meeting and said he had found Christ anew that afternoon. I believe God led us right there today, don't you? And then in our last meeting the little children helped us sing, and perhaps we helped them a little, too. Oh, it was a good day to me!"

### Hospital Notes.

— We have just registered the 300th patient since the opening of the Hospital on Feb. 5, 1896. Recently twelve applications were refused in less than a week, for lack of room.

— One of Boston's noted physicians, in arranging with a patient to come to the Hospital

for treatment, said: "There are many hospitals, and many of more name, but among them all, if I have patients in whom I have special interest, I like to get them into the Deaconess Hospital." We only quote this in deep gratitude for the success given the faithful, loving work done in our present small Hospital, to remind our friends of the greater good that will be possible when we have the larger capacity for which we are fervently praying.

## Fall River Deaconess Home.

235 Second St., Fall River, Mass.

### OFFICERS.

President, MR. J. D. FLINT, 520 Rock St. Swansea, Mass.  
Vice-president, MR. JOB GARDNER, South Swansea, Mass.  
Secretary and Corporation Clerk, REV. L. M. FLOCKEN, 51 Hood St.  
Treasurer, IRAM N. SMITH, 29 Winter St.  
Superintendent, MISS MARY N. ADAMS.

It is with pleasure that we give the names of the officers of our board to the readers of ZION'S HERALD, since it is through their untiring efforts that the funds for the inauguration of the work, and the means for carrying it on, have been secured. It is true that a generous friend, on announcing his intention of starting a Home, donated stocks to the value of \$10,000, the dividends from which, though fluctuating, have greatly aided in the support. The officers, however, have from the public stand and by individual effort been able to secure the needed funds for each year.

Last Wednesday evening the first quarterly meeting of the board of managers for the year was held. After the usual reports and general discussion as to how the interests might best be furthered, the friend mentioned above told the board of the Lord's mercies to him — blessings temporal and spiritual — and then announced his intention of giving to the Deaconess Home corporation \$7,000, providing \$9,000 be raised by the board of managers. After a period of silence, in which all felt that a Higher Power was controlling the thought of the company, it was voted to accept the proposition. So an appeal will be made to local Methodists and the charitable public to assist in the undertaking.

We believe in the statement that it "costs something to give," but knowing the returns are more than silver or gold, we pray that the Holy Spirit may roll upon the hearts of the people the realization of their privilege of giving again that which He has given them. A woman was once explaining the tithing system to her children. Holding the one-tenth in her hand, she showed that it was the Lord's. Then opening the hand which contained the nine parts of the unit, she said: "This is His, too, and you are to use it for Him." We hope others may realize that the nine-tenths, too, belong to the Lord.

In the life of the late Alice Putman we had an example of another of the Lord's saints who felt this duty keenly. As she sat in her chair awaiting the Lord's call, she said she must put all things in readiness. Having said "Yes, Lord," to the all-important question, then going out to serve as Bible reader years before, she began the task of caring for the last duties which were hers to perform. She might have said, "I will wait. I am the last one of the family, I have no need to keep anything for others." But the thought of all things being in readiness led her to look after her household goods in detail. As the hours passed she said, "I will give to this needy one, to that friend who has a crippled child, and to the mother who under the most trying circumstances is striving to bring up her family to love and serve Christ." And so she continued to look for the places where her small means could do the most good. This she continued to do until many were helped in a material way as well as encouraged and cheered to fight on in life's battles. When the call came and she was permitted to enter into that rest, how quietly and easily were all the goods of the house placed in the hands of those whom this dear sister had remembered in her quiet waiting hours. When the will was opened and read we found she had remembered the four cousins by a stipulated sum, and the Deaconess Home was to have all moneys left after funeral expenses were paid. This will be \$300 or more, which will be known as the Alice Putman Fund.

This may look small as a bequest, but as we look back over this dear sister's life and think of her frugal habits of living in order that she might do for Christ and His cause, it seems much indeed. The very thought of the fund brings to the mind of many of our citizens and church people a life lived for Christ, while our young people, many of whom are her spiritual children, are the ones who are to rise up and call her blessed. We seem to hear them, even now, telling of her advice and help, as well as the one command, "Work for God! Work for God!"

## Providence Deaconess Home.

65 Harrison St., Providence, R. I.

### OFFICERS.

President, HENRY A. FIFIELD, 75 America St.  
First Vice-president, FRANK H. MAYNARD, 420 Angell St.  
Second Vice-president, NOEL L. ANTHONY, Norwood Ave.  
Treasurer, MRS. EDWARD SHAW, 24, P. O. Box 301.  
Corresponding Secretary, MISS M. ELLA STEWART, 65 Pilman St.  
Recording Secretary, MRS. WILLIAM JAMIESON, 101 Comstock Ave.  
Superintendent, MISS MARGARET E. TODD.

On Tuesday, Oct. 5, from 2 until 10 P. M., a very pleasant reception was held at the Home. During the afternoon and evening about two hundred of the Methodists of Providence and vicinity called to inspect the new Home, and to greet the members of the board and the deaconesses. The following donations were brought in by the friends who called: Seventy-five garments, nine baskets of fresh fruit, twenty-six cans of fruit, twenty-eight glasses of jelly, a new rocking-chair, \$13.67 in cash. The ladies of the board of managers served light refreshments, and a most delightful and profitable time was had.

As the time is near at hand when we begin to think of giving out Thanksgiving dinners, we call the attention of the Leagues and the churches to the fact that we will be most grateful for contributions of fruits, canned and fresh, vegetables of all kinds, and in fact any thing that will assist in making up a good, wholesome Thanksgiving dinner for those who so seldom know what it is to have a good dinner. Last Thanksgiving over fifty dinners were sent out from the Home to needy families. Some kind friends sent in a barrel of potatoes, a barrel of apples, and several barrels of vegetables. Is there not some one who will do so this year? Think of those who will have almost nothing, while perhaps your table will be full. Last year when distributing the dinners one of the deaconesses carried a well-laden basket up two flights of stairs to the little attic rooms of a family where were four little children. The mother received it with tears in her eyes, and said, "I don't know how to thank you; the children have been asking what we were to have for Thanksgiving dinner, but I could not tell them, for all that was in the house was not more than enough to make a scant breakfast, and we had nothing for dinner."

### A Busy Day.

Breakfast at 7 o'clock, then family devotions. A few household duties to be attended to, and in the meantime some gruel must be made for the old lady who is so ill. The gruel is ready, and after a walk of half a mile the old lady's room is reached, which is up three flights of stairs, in an attic. She was able to sit up in her chair, but she needed a fire built, the ashes carried out, some water brought up, her bed made, her room put to rights, her hair brushed, and a visit to the grocery for some supplies for the day. Then after a chapter from God's Word and a prayer that He would be with her and comfort her during the lonely hours, a good-by was said, and the deaconess returned to the Home, thinking and planning on the way how much writing she would do before dinner; but a caller awaited her return, and a half-hour was spent in the "supply closet" looking for a dress for Katie, and a jacket and a pair of shoes for Willie, and a pair of trousers and a coat for the husband. The articles were found, and the woman went on her way. After dinner, laden with flowers, the deaconess visited the hospital. Thirty-three calls were made there, giving each one in the ward a bunch of the fragrant flowers, and leaving here and there a word of cheer and comfort. From the hospital a call was made on a woman living in a wretched place, but who was trying hard to lead a right life. Her neighbors are of the very worst type of their kind, and they often make a friendly call, bringing with them a pall of beer to make things just a little bit more social. Poor woman! she is weak, and her associates are not helpful in their influence. The deaconess talked very plainly to her, and they knelt together and asked God to give her strength to keep from these evil temptations and habits.

It was now 5:30, and time to go to the Home, which never seemed sweeter, after seeing so much that was unpleasant. During the afternoon a Junior League in Connecticut had sent in a most beautiful box of asters, and at once the deaconess thought of five dear old ladies that were "shut in," who would be so pleased with some of these pretty, fresh flowers. The evening meal was over, and the evening prayer, and once more the deaconess, somewhat weary though happy, started out to make five more calls and distribute the flowers. Then to the prayer-meeting, which was reached a little late, but enjoyed all the more for making these few last calls.

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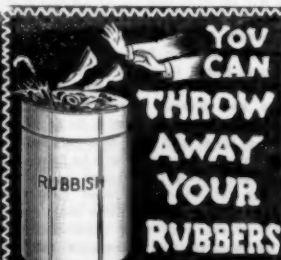
the western part of the district made a pilgrimage to the shrine. Prayer was offered and hymns sung. Hon. John R. Buck, whose grandfather heard Asbury's sermon, gave a short historical address. Dinner was served at the parsonage, and the "circuit meeting" of the preachers, with Rev. F. H. Spear and wife, proved one of the pleasantest of the series yet held.

**South Manchester.**—An historic gavel is possessed by the South Manchester League. Some time since, E. L. G. Hohenthal wrote Secretary Long of the Navy Department requesting some historic wood for a gavel. Recently a gavel was received with a letter from Assistant Secretary Roosevelt stating that the head was of wood from the "Constitution" and the handle of some from the "Keersarge," and asking that it be presented to the chapter with his compliments.

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**Rockville.**—The autumnal meeting of the preachers of the district was held at this church, Oct. 18 and 19. The attendance was unusually large and the services of more than ordinary interest and profit. Rev. L. G. Horton, of Williamstown, preached Monday evening, and Rev. J. Oldham on Tuesday evening. Most of the preachers of the district feel bound in honor to attend these meetings, and very few fail to meet their appointments when assigned to present a paper or to make an address.

**New London.**—The annual meeting of the District Epworth League was held with this church, Oct. 20. Reports from local chapters, conferences of departments, special musical features by J. A. Van Kuren, Esq., and his assistants, a lecture by Rev. J. L. Pitner, and an address by Rev. B. A. Simon, Conference president, packed the program and filled the delegates. Geo. W. Gard, Esq., of New London, was elected president of the District League for the ensuing year.

**Moosup.** held a home camp meeting, Oct. 5-13. Pastor Baker was assisted by nine other preachers of the district and from Providence. The services were well attended and resulted in much blessing and quickening to the church. The last Sunday in October Rev. F. C. Baker preached to his people a sermon on the "Beauty of Holiness," which is quite fully reported in the *Moosup Journal*, which characterizes it as "a notable sermon." The extravaganzas at Old Lyme, Conn., gave special occasion for the discourse.

**Lyme.**—"The Holy Ghosts," as they are called, of Lyme, are getting much newspaper notoriety at the present time. Some two years or more ago a "powerful revival" visited the Methodist Church of that place. Much of the work seemed to be genuine. Some extravagant features were observed, but occasioned little alarm. The pastor of the Methodist Church, Rev. C. B. Bromley, was assisted at times by Mrs. Simon, of New London, who was known to hold some peculiar views on "holiness." Others imbibed her views and practices, and improved on them until the churches were no longer good enough to hold these peculiarly sanctified persons who claimed immediate inspiration and guidance of the Holy Spirit. They held their meetings in private houses, and had a following of forty or more persons. The postmaster and his wife, Professor Anderson, a graduate of Wesleyan University and Yale, and other people of reputation and position in the community, were the leaders of the movement. Faith-healing was strongly advocated. At the last Conference Rev. D. G. Ashley was appointed to supply the charge. Most of the members have gradually returned to the church services and regular work. About a dozen still continue their peculiar work. In June a meeting was held which has involved the band in legal trouble. Six men and women, the prominent ones in the affair, have been arrested, tried and bound over to the higher court. The case has attracted wide attention both from the character of the people involved, the nature of the charges, and the possible consequences of the movement. The trial developed the facts that at the meeting on June 11 a helpless rheumatic paralytic woman, while seated in a chair, was "anointed for healing." While the men and women joining hands circled around her, singing and praying, she was violently pitched forward upon the floor over the prostrate body of a man who had lain down on the floor. Her face was badly bruised, her body and limbs covered with bruises. Unable to move, she was compelled to lie upon the floor from 11 P. M. till 4:30 A. M., in spite of her entreaties to be lifted up and given some water to drink. More severe injury and even death might have resulted but that one of the women pushed the circling men and women away when they tried to step on the prostrate woman's feet and when they attempted to fall upon her, landing them in a promiscuous heap in a corner instead of upon the helpless cripple. The seriousness of the matter appears when one of the principal actors declared that if the "Spirit" had told them to kill her, they would have done so.

This incident is the legitimate fruitage of some "holiness" teaching which has been quite popular in various sections of New England and has caused much trouble in several of our churches. It is high time that firm measures be instituted to teach our people that any religious experience which leads people to violate the ordinary laws of decency and morality must be evil and receive the treatment due it as such.

**Brockton and vicinity.**

**South Braintree and Holbrook.**—The pastor, Rev. W. H. Allen, is pushing his work vigorously and effectively. At Holbrook special religious services were held for two weeks or more in the latter part of September and early in October. An accident which might easily have been fatal befell Mrs. Allen a short time since. The electric car in which she was riding between South Braintree and Holbrook was suddenly and violently stopped by the falling of the motor from the bottom of the car to the road bed. All the passengers were thrown from their seats. Mrs. Allen's right foot was so severely injured that complete recovery cannot be expected for several weeks. Fortunately the car was moving at much less than full speed. Otherwise much serious injury and some loss of life would probably have occurred.

**East Bridgewater.**—Sunday, Oct. 17, was rally day in the Sunday school, and Sunday, Oct. 24, was observed as Missionary day for the whole church. A normal class has been established in the Sunday school with the pastor, Rev. N. B. Cook, as teacher.

**West Duxbury.**—A revival campaign of three weeks has been conducted by the pastor, Rev. L. H. Minney, who was assisted by neighboring pastors and the presiding elder. The church was much quickened and several hopeful conversions occurred.

**Scituate.**—An Epworth League has recently been organized with eighteen active and seven associate members; also a promising Junior League. On Friday evening, Oct. 22, a specially arranged public service was held in the church, at which the officers of the League were formally installed. An earnest and striking address was given by Rev. Frank D. Baker, a student at Boston University. Visiting friends were present from North Scituate, Hanover and East Weymouth. Constant progress is the present rule in the church at Scituate.

**East Weymouth.**—The hot-water heating plant in the parsonage has been improved by replacing the old boiler with a more powerful one made by the Magee Furnace Company of Boston and by placing additional radiators in two of the larger rooms.

If you feel weak, dull and discouraged you will find a bottle of Hood's Sarsaparilla will do you wonderful good.

### New England Conference.

**Boston Preachers' Meeting.**—Next Monday the presiding elders, Rev. Drs. G. F. Eaton, J. H. Mansfield, and E. R. Thorndike, will speak on the topic: "What Kind of Ministers the People Want."

**South District.**  
**Boston, Bromfield St.**—Dr. L. B. Bates, pastor of this church, was away, Oct. 31, preaching in Brunswick and Knoxville, Maryland. He found the people very warm-hearted, and ready to give heed to the word of the Lord. While absent for ten days from home he visited Virginia, West Virginia, and Washington, D. C. Last Sunday ten were seeking the Saviour. In the evening the largest congregation that he has had during his pastorate greeted Dr. Bates.

**Egleston Square.**—At the communion service, Nov. 7, the pastor, Rev. W. A. Wood, baptized one infant and one adult, and received four from probation into full membership.

**Wollaston.**—Our church at Wollaston has been removed to a more central location, and its accommodations have been largely increased by the addition of convenient and commodious vestries, and a tower for the vestibules and clock. It is now expected that the date of the feast of dedication will soon be announced.

**Hinghamville.**—During October this church enjoyed a number of special occasions. On the 5th, instead of the usual social service, there was a "men's missionary meeting," the program consisting of a male chorus, an address, and readings, all the parts being taken by men. It was very successful, and a large audience was present. The Bible school harvest concert was given on the 10th, and the annual harvest supper and entertainment followed on the 11th. Both were very fine and largely attended. On the evening of the 14th, the pastor, Rev. J. H. Tompkins, and his wife were "surprised." They were invited to the vestry, which had been turned into a reception-room, and was filled with people who had come to congratulate Mr. and Mrs. Tompkins upon the seventeenth anniversary of their marriage. Ice-cream and cake were served. After a musical program, a beautiful mantle clock was presented to the pastor and wife by Mr. J. B. Thorp, on behalf of the people. On the evening of the 17th a union temperance meeting was held, all the churches of Needham uniting under the auspices of the Temperance Band. Mr. West, of the Boston Rescue Mission, gave the address. On Sunday, the 24th, the church greatly enjoyed the services of Dr. Daniel Dorchester. The morning sermon, from 2 Tim. 6: 7, 8, will long be remembered. In the evening he gave some of his experiences among the Indians. H.

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### HERE'S WHAT YOU ARE TO DO.

There are thirty words in this schedule, from each of which letters have been omitted and their places have been supplied by dashes. To fill in the blank spaces and get the names properly you must have some knowledge of geography and history. We want you to spell out as many words as you can, then send us with 25 cents to pay for a three months' subscription to *WOMAN'S WORLD*. For correct lists we shall give \$200.00 in cash. If more than one person sends a full, correct list, the money will be awarded to the fifty best lists in appearance. Also, if your list contains twenty or more correct words, we shall send you a beautiful *Eggs in a Basket* Scarf Pin (for lady or child) worth the regular price of which is \$1.25. Therefore, by sending your list, you are positively certain of the \$25 prize, and by being careful to send a correct list you have an opportunity of the \$200.00 cash award. The chance that you may live from New York makes no difference. All have equal opportunity for winning.

### PRIZES WILL BE SENT PROMPTLY.

Prizes will be honestly awarded and promptly sent. We publish the list of words to be studied out. In making your list of answers, be sure to give the number of each word.

1. - R - A - I - A country of South America.
2. - A - I - I - Name of the largest body of water.
3. - M - D - E - A - E - A sea.
4. - T - A - O - A large river.
5. T - A - S - Well known river of Europe.
6. S - A - N - A - A city in one of the Southern States.
7. H - - - - X A city of Canada.
8. N - A - A - A Noted for display of water.
9. - E - E - E - E - One of the United States.
10. - A - R - I - A city of Spain.
11. H - V - A A city on a well known island.
12. S - M - E - A well known old fort of the United States.
13. G - R - L - A - Greatest fortification in the world.
14. S - A - L - E - A great explorer.
15. C - L - F - - - - One of the United States.
16. B - S - M - K A noted ruler.
17. - C - T - O - I - Another noted ruler.
18. P - R - U - A - Country of Europe.
19. A - S - T - A - I - A big island.
20. M - I - N - E - Name of the most prominent American.
21. T - A - One of the United States.
22. J - F - R - - - M Once President of the United States.
23. - U - - - N A large lake.
24. E - E - S - N A noted poet.
25. C - R - A A foreign country, same size as Kansas.
26. B - R - O A large island.
27. W - M - S - W - R - D Popular family magazine.
28. B - H - I - G A sea.
29. A - L - N - I - An ocean.
30. M - D - G - S - A - An island near Africa.

In sending your list of words, mention whether you want prize money sent by bank draft, money order or registered mail; we will pay that which winners require. To distinguish it from real except by microscopic test. In every respect it serves the purpose of warranted to wear forever. This piece of jewelry will make a most desirable gift to a friend if you do not need it yourself. At present our supply of these is limited, and if they are all gone when your set of answers comes in, we shall send you \$2.25 in money instead of the Scarf or Shawl Pin, to you shall either receive the Scarf Pin or the equivalent in cash, in addition to your participation interest in the \$200.00 cash prize. We refer to mercantile agencies. What more can we do? Now study, and we will promptly refund money to you if you are dissatisfied. List of answers send 25 cents to pay for three months' subscription to our great family letter, and we will extend your subscription from the time the present one expires. To avoid loss in sending silver, wrap money very carefully in paper before including in your letter. Address

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## Church Register.

### POST-OFFICE ADDRESS.

Rev. Wm. D. Bridge, 100 Grove St., Chelsea, Mass.

**BOARD OF EDUCATION.**—The annual meeting of the Board of Education of the Methodist Episcopal Church will be held at the office of the Board, 100 Fifth Avenue, New York, Dec. 1, at 3 p. m.

ALBERT S. HUNT, Sec. Sec.  
CHAS. H. FAYNE, Cor. Sec.

**ALPHA CHAPTER.**—The regular meeting will be held on Monday, Nov. 15, at the Crawford House, Luncheon (European plan) at 12:30 p. m. Paper at 1:15 by Rev. James Mudge, D. D., subject, "How to Preach on the Books of the Bible." Inquire at the hotel for the Alpha room.

JOSEPH P. KENNEDY, Sec.

**W. F. M. S.**—The Cambridge District will hold its regular meeting at First Church, Waltham, on Thursday, Nov. 18. Sessions at 10:30 a. m. and 7 p. m. Reports, discussions and news from the Hartford meeting will occupy the morning; an address from Mrs. Dr. Hoskins in the afternoon. Basket lunch. A large attendance is urged.

M. W. AYERS, Pres.

## New Dinner Sets

—OR—

### Matchings to Old Sets

The Thanksgiving dinner set and Glass ware will soon be in evidence.

We have recently landed from the best potteries of England, France, Germany and Canton, as well as the best things from our domestic potteries, many new shapes and decorations, as well as the old standard patterns to match out old sets, including all grades, from the ordinary decorated table china to the costly services destined to become heirlooms to the children and grandchildren.

In addition to the complete dinner sets, costing from the low cost up to the costly sets, will be seen in our dinner set department single dozens of china oyster plates with deep shells, Fish Sets, Game Sets, Entrée Sets, Salad Sets, Pudding Sets and Ice Cream Sets, also single dozens of Rich China dessert plates, adapted to wedding or complimentary gifts, costing from \$5.00 up to \$300.00 per dozen.

Everything in cut glass ware the newest and finest produced, adapted to bridal gifts.

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Purchasers of sets or matching old sets will find extensive lines to choose from, and we are not undersold if we know it.

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**W. F. M. S.**—Springfield District will hold a quarterly meeting of the W. F. M. S. at Trinity Church, Springfield, Friday, Nov. 13, at 10 a. m. and 1:30 p. m. Reports from auxiliaries and children's societies, original papers, and an exercise by the children will be given. The address will be given by Mrs. Hoskins, who is about to return to her work in India. Lunch will be served by the ladies of the church at 15 cents per plate. Plan to come.

Mrs. W. FAYETTE WHARFIELD, ARL. TR.

**NATIONAL CONVENTION OF THE CITY EVANGELIZATION UNION.**—A provisional program for the National Convention of the City Evangelization Union, subject to changes in minor details, is as follows:—

The sessions of the convention, which will be held in the Bromfield St. Church, will begin with a meeting of public welcome, Thursday evening, Nov. 13, at 7:30. The meeting will be presided over by Oliver H. Durrell, of Cambridge. Addresses of welcome will be given by Bishop Mallalieu, followed by George E. Atwood, president of the local society; then Mayor Quincy will speak in behalf of the city of Boston. Following this address, Hon. Horace Hitchcock, of Detroit, Mich., president of the National Union, will speak in behalf of the convention. Following these addresses of welcome and response, the general address of the evening will be given by Rev. S. Parkes Cadman, D. D., of the Central Metropolitan Temple, New York City.

On Friday, Nov. 13, 9-10, devotional exercises will be led by Rev. L. B. Bates, D. D. 9:30-11, Brief Bulletins from the field: (a) From the cities—Baltimore, J. E. Ingram; Brooklyn, R. S. Partridge; Buffalo, J. S. Brown; Chicago, J. B. Hobbs; Cincinnati, James N. Gamble; Cleveland, Horace Benton; Jersey City, J. V. Foster; Newark, H. J. Boyd; New York, F. M. North; Philadelphia, J. E. Jones; Pittsburg, Staples; and other cities, these reports not to exceed five lines. (b) From the National Union—Treasurer J. B. Hobbs, Chicago, and Corresponding Secretary Horace Benton. 11-12, An Hour with the Boston Work, conducted by Rev. C. A. Littlefield—Morgan Chapel, B. J. Helms; Italian Church, G. Conte; Portuguese Mission, J. F. Duran; University Settlement, Walter Morrill; Medical Mission, Miss Harriette J. Cooke.

Friday afternoon the addresses will be limited to fifteen minutes. 2-3:15, devotions, Rev. W. T. Ferris. 3:15-4:45, business session. 3:45, Special Training for City Mission Work—(a) Theological, H. G. Mitchell, Boston; (b) Sociological, Prof. J. H. Stenckburg, Harvard University; (c) Spiritual, C. M. Boswell, Philadelphia; followed by discussion. 4-5, Indirect Evangelization—(a) City Missions and Civic Reform, P. S. Merrill, Buffalo; (b) Ministry and Salvation, C. A. Dickinson, Berkeley Temple, Boston, followed by discussion.

Friday evening a mass meeting will be held, with addresses by Bishops D. A. Goodsell and C. C. McCabe.

Saturday, Nov. 13, morning devotions will be led by Rev. J. D. Phillips. 9:15-10, Our Allies—The City Missionary Society, B. W. Walcott, Boston; The Benevolent Fraternity of Churches, Edward A. Horton, Boston; The Episcopal Missionary Society, Frederick B. Allen, Boston. 10-11, The Strangers within Our Gates—The Italians in Philadelphia, F. B. Litch, Philadelphia; Cosmopolitan Chicago, A. D. Traveller, Chicago; A Menace and an Opportunity, N. J. Boyd, Newark; to be followed by discussion. 11-12, Our National Union—A Review and an Outlook—a symposium opened by Horace Benton, Cleveland.

Saturday afternoon, 2-3:15, devotions; 3:15-5:30, addresses to the Forward Movement—Church Debts, R. S. Partridge, Brooklyn; Competition and Co-operation, C. J. North, New Haven; Unconsecrated Money, John Hayler, New York; followed by discussion. 5:30-6, consecration service led by Bishop Mallalieu. 6-6:30, Closing Session—reports of committees; election of officers; adjournment.

### PLAN OF EPISCOPAL VISITATION FOR 1898.

(January-June.)  
(CHRONOLOGICAL.)

#### CONFERENCES IN THE UNITED STATES.

[N. B.—The ten Conferences first named belonged to the plan for 1897, but are held after the Bishops' Conference, October-November, 1897.]

CONFERENCE	PLACE	TIME	BISHOP
Southern German.	Dallas, Tex.	Nov. 25.	Mallalieu
South Carolina.	Beaufort, S. C.	Dec. 1.	Vincent
Alabama.	Kinston, Ala.	" 1.	McCabe
Austin.	Dallas, Tex.	" 2.	Mallalieu
West Texas.	Waco, Tex.	" 3.	Mallalieu
Central Alabama.	Montgomery, Ala.	" 4.	McCabe
Savannah.	Waycross, Ga.	" 5.	Vincent
Texas.	Navasota, Tex.	" 15.	Mallalieu
Georgia.	Demorest, Ga.	" 15.	McCabe
Atlanta.	Gainesville, Ga.	" 15.	Vincent

Upper Mississippi.	Okolona, Miss.	Jan. 12.	Ninde
Florida.	Jacksonville, Fla.	" 13.	Andrews
Mississippi.	Ellenville, Miss.	" 19.	Ninde
St. John's River.	De Land, Fla.	" 20.	Andrews
Louisiana.	Franklin, La.	" 26.	Ninde
Little Rock.	Van Buren, Ark.	" 27.	Merrill
Arkansas.	Siloam Springs, Ark.	Feb. 1.	Merrill
Gulf Mission.	Crowley, La.	" 1.	Ninde
Baltimore.	Washington, D. C.	Mar. 1.	Merrill
Washington.	Cumby, Md.	" 2.	Andrews
St. Louis.	Springfield, Mo.	" 9.	Warren
Kansas.	Lawrence, Kan.	" 9.	Fowler
Virginia.	Falls Church, Va.	" 9.	Goodsell
South Kansas.	Ottawa, Kan.	" 9.	Cranston
Central Pennsylvania.	Danville, Pa.	" 10.	Andrews
Missouri.	Hannibal, Mo.	" 10.	Warren
Philadelphia.	Chester, Pa.	" 10.	Goodsell
Southwest Kansas.	Lyons, Kan.	" 10.	Cranston
East German.	Rochester, N. Y.	" 17.	Hurst
Central Missouri.	Topeka, Kan.	" 17.	Warren
North Indiana.	Hartford City, Ind.	" 17.	Fowler
Wilmington.	Lewis, Del.	" 17.	Newman
Northwest Kansas.	McConnell, Kan.	" 23.	Cranston
Delaware.	Orange, N. J.	" 24.	Hurst
New York.	New York, N. Y.	" 26.	Hurst
New York East.	New York, N. Y.	" 26.	Mallalieu
Lexington.	Terre Haute, Ind.	" 30.	Fowler
Newark.	B. Orange, N. J.	" 30.	Goodsell
New England.	Worcester, Mass.	Apr. 6.	Newman
Northern New York.	Fulton, N. Y.	" 13.	Ninde
Wyoming.	Norwich, N. Y.	" 13.	Fowler
New Eng. Southern.	Attleboro, Mass.	" 13.	Vincent
New Hampshire.	Dover, N. H.	" 13.	Newman
New Jersey.	Camden, N. J.	" 13.	McCabe
Troy.	Amsterdam, N. Y.	" 20.	Mallalieu
Vermont.	Springfield, Vt.	" 20.	Vincent
Maine.	Norway, Me.	" 20.	McCabe
North Dakota.	Casselman, N. D.	" 27.	Joyce
East Maine.	Bangor, Me.	" 27.	McCabe

[Foreign Conferences and Fraternal Delegates next week.]

**A BUTTON HOOK**  
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—KARL CUFF BUTTONER—Put link buttons into cuffs. For men and women. New and useful Christmas gift. All stores or by mail, nickel 10 cents, sterling 5 cents. Hand Bros., Equitable Building, Boston, Mass.

## Marriages.

**DAVIDSON—ALLEN**—In East Freetown, Oct. 4, by Rev. C. H. Talmage, Frank Forest Davidson and Adeline White Allen, both of Annapolis.

**DREHING—SANFORD**—At Corvill, Me., Oct. 31, by Rev. M. S. Frobie, Clifford Dreing, of Belfast, and Lillian Sanford, of Corvill.

**TREHOLM—AMES**—In East Pepperell, Oct. 23, by Rev. C. H. Sanford, Harry W. Treholm and Florence M. Ames, all of Pepperell, Mass.

**W. F. M. S.**—The Montpelier District will hold its annual meeting at Bradford, Nov. 17. Rev. C. H. Baker, of Theford, formerly missionary to India, and Mrs. P. S. Beaman, of Montpelier, secretary of the Conference Society, are the principal speakers. Mrs. C. S. Nutter, of St. Albans, will conduct the "Young Woman's Society of Modelton." A missionary symposium will be given by the pastors of Bradford. Reduced railroad rates. Delegates are desired from every church in the district.

Mrs. ANDREW GILLES, Sec.

**DEDICATION AT SOUTHVILLE.**—The dedication of the Southville Church will take place, Thursday, Nov. 11, at 2:30 and 7:30 p. m. Rev. G. S. Chadbourne, D. D., will preach in the afternoon and Rev. L. S. Bates, D. D., in the evening.

W. M. CASBIDY.

**TO PRESIDING ELDER.**—A younger minister of excellent standing in the Methodist Episcopal Church desires to supply during the winter months. Most satisfactory recommendations can be furnished. Address W. G. ZION'S HERALD office.

**METHODIST SOCIAL UNION—LADIES' NIGHT.**—The next meeting will occur at the American House on Monday, Nov. 15. Ladies are invited. Addresses will be delivered by Bishop Cranston, of Portland, Oregon, Miss Ruth Marie Bates, of Poochew, China, and Hon. Horace Hitchcock, of Detroit, Mich. Music will be rendered by the quartet of the Centre Church, Malden.

Reception at 4:30; dinner at 5:30. Tickets: 50 cents each for members, \$1.00 each for all others, can be obtained of C. B. Magee, 35 Bromfield St., Boston, after 9 a. m., Monday, Nov. 15. All seats at the tables are reserved.

**W. F. M. S.**—Mrs. E. C. Miller, missionary to the Yankins Indians, Port Simcoe, Washington, is now with friends in Springfield, Mass. She will address churches and auxiliaries in the interest of the work, coming toward Boston near Thanksgiving. Persons desiring her services may address her at any time at 141 Walnut St., Brookline.

S. W. FLOYD.

All who are wanting Fall or Winter garments, will find it for their interest to call at 500 Washington St. Messrs. Springer Brothers open the season with a most superb and attractive assortment of choice goods for Ladies' wear. Coats, Suits and Capes in new and attractive designs, from the prevailing modes in London and Paris.

The Fur Department is especially attractive, consisting of fur garments fashioned from the best models. It would seem as if the most fastidious tastes might be satisfied, from those who desire the richest and best the market affords, to those who want the best garments which can be purchased for a moderate sum. Messrs. Springer Brothers stand among our first merchants for fair dealing, and every customer will get the worth of his money.

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Circulars giving references of numerous cures of cancer within the last 40 years sent free.

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I have a formula that will STOP THE HAIR FROM FALLING OUT and will grow hair on bald heads; also cure dandruff of the worst kind. Sent to any address in United States or Canada on receipt of one dollar. Established 22 years.

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## Our Book Table.

**The Ruins and Excavations of Ancient Rome.** By Rodolfo Lanciani. Boston: Houghton, Mifflin & Co. Price, \$4.

A careful examination of this volume of more than 600 pages suggests a remark once made by a gentleman in Rome, who had spent many years there in archaeological studies. Being asked by a new comer how long a time it would take to do up the city, he replied: "To do it up perfectly would take a week; but to obtain a partial knowledge of it would require forty years." One may fancy that he has seen Rome perfectly by a week's observation; but if he has remained there many years, he has not come to the end of its wonders. No one who carefully studies this goodly volume will doubt that the longer time mentioned is none too great to "do up" in its history, geology, topography, archaeology, etc., such a city as Rome.

The volume takes up the various departments and treats them in a scholarly manner. It greatly aids the student in his investigations by its reference to numerous other volumes which more fully pursue the subject. This is characteristic of the book.

The author commences with the four geological formations in the district of Rome—the limestone, the argillaceous, the volcanic, and the diluvial. The malarial is touched, which caused Cicero to call it the "pestilential region." Then come the rivers, bridges, quarries, aqueducts, and the seven lines of wall with which the city is fortified, reaching from the time of the first king down to the Italian Government. We have the estimated population of ancient Rome, the ruins and excavations of the Palatine, the water supply of the palace, etc. Here, also, is a brief account of the Arch of Constantine—a memorial of the triumphs of Christianity; and near by the Arch of Titus, to commemorate the conquest of Judea. We have a history of the Roman Forum, the Gothic wars, the Temple of Julius Caesar, Peter's prison (with no evidence that Peter was ever there), the Temple of Concord (or discord) where Cicero delivered his fourth oration against Catiline, the remains of the old Capitolium, the Forums of Augustus and of Trajan, the golden house of Nero, the baths of Titus, the great Coliseum and its scenes of blood, the Temple of Hercules, and the Pantheon. These are only a few of the historic subjects with which this book is replete. In the time of its glory Rome contained two kinds of houses—palaces and lodging-houses or tenement-houses many stories high. It is claimed that there were 1,700 palaces and 46,000 lodging-houses, with a population of about a million; 1,700 lived in palaces, and 830,000 lived in tenement-houses, or 18 persons to each of 46,000 tenement-houses.

This volume is filled with such information as will please the scholar and somewhat tax the common reader. It is a good book for reference, and will be read by the student who wishes to go to the bottom of things. It is profusely illustrated in the best style of the art, and much may be learned of Rome from the very striking illustrations.

**Celebrated Trials.** By Henry Laurens Clinton, Author of "Extraordinary Cases." With Five Portraits. New York: Harper & Brothers. Price, \$1.50.

Mr. Clinton is a distinguished criminal lawyer, who has been called to take part in some of the most notable trials of the last half-century. He very wisely decided to "write up" the history of several of them, and they were published under the title, "Extraordinary Cases." The former book was received with so much favor that he makes record of some other equally notorious trials, which are published with the above title. "The Cunningham-Burdell Case" comprises several chapters, and is of intense interest. Mr. Clinton was the defender of Mrs. Cunningham, and believed fully in her innocence until she lapsed into a gross and stupid act of criminality, when he refused to act longer as her counsel. Among other remarkable trials are those of William M. Tweed and Richard Croker.

**In Search of a Religion.** By Dennis Hird, Late Rector of Hasting, G. F. Putnam's Sons: New York.

This is a stupid, uninteresting, and useless book. If intended as a criticism upon the Established Church of England and the type of religion manifested therein, as it seems to be, the work is very crudely done. Even if the volume has any mission in England (which seems impossible), it certainly cannot be applied in this country. The story form in which it is cast is unnatural and improbable. Mark Goode and Rachel Burnett, the hero and heroine, betrothed lovers, are both "in search of a religion." Rachel, rejecting the church and its ministry, dies in exhaustive service for the poor and needy while endeavoring to express the Christ-life to them; and Mark, in his despair of any other god, after a long and desolating quest, devotes his great wealth to the establishment of a community of the poor in homes of their own upon a great landed estate which he has purchased for that purpose. And the volume closes with this declaration: "So Mark Goode had realized her ideal, and had found his religion, in righteousness and truth, freedom and love, in the Rachel Community." The author has mixed together about equal parts of so-

cialistic and communistic philosophy, and wove them into a fantastic and stilted story.

**The Christ Brotherhood.** By Louis Albert Banks, D. D. Boston & Maine: New York. Price, \$1.50.

This volume contains twenty-seven sermons preached by the author. They are forceful, earnest, and very practical presentations of the Gospel of Jesus Christ for the common people. Dr. Banks, as few other ministers can, seizes current questions and makes them the basis of sermons which always have a spiritual and persuasive power of unusual interest. His pages, too, sparkle with historic and poetic gems that are used with marked wisdom and skill.

**A Colonial Witch.** Being a Study of the Black Art in the Colony of Connecticut. By Frank Samuel Child, Author of "An Old New England Town," "The Colonial Parson," etc. The Baker & Taylor Co.: New York. Price, \$1.25.

In this book the author presents a discriminating and sympathetic study of the social conditions which prevailed in Connecticut between the years 1640 and 1660. Mr. Child, who is a well-known scholar in colonial history, has given special attention to the psychology of the witchcraft delusion. His treatment of the theme takes the form of a well-sustained and fascinating narrative, in the historical setting of which he made large use of town and court records, private journals, and public documents. The binding in red and black is particularly appropriate to a volume devoted to the consideration of the black art of the tragic witchcraft days.

**Paste Jewels.** Being Seven Tales of Domestic Woe. By John Kendrick Bangs. Harper & Brothers: New York. Price, \$1.

These seven tales of domestic woe, the incidents of which, Mr. Bangs states in the preface, are "unfortunately wholly truthful," are saturated with the same inimitable humor which found such ready appreciation from the reading public in "A House Boat on the Styx," "Mr. Bonaparte of Corsica," "The Idiot," "A Rebellious Heroine," etc. The chapters are a transcript of the experiences of a young couple, Thaddeus and Bessie Perkins, during the first years of their married life. They start out with servants who give every evidence of being "jewels," but who finally betray the fact that they are only "paste."

**If I Were God.** By Richard Le Gallienne, Author of "The Religion of a Literary Man," "Prose Fancies," etc. T. Y. Crowell & Co.: New York. Price, 50 cents.

The title of Mr. Le Gallienne's little book is evidently taken from his paraphrase of the Omar Khayyam quatrain,—

"If I were God, and this poor world were mine," etc.

In the sketch a man and a woman are represented as discussing, during an excursion to the mountains, the great question of the meaning of human life. She is a Christian and believes not blindly, but because she has an inner sense of the reasonableness of her belief; she knows by experience that she is right. The man is spiritually color-blind, or at least can see no harmony between the fact of the world and the possibility of a good God. Their arguments, like all discussions where the disputants are on different planes of thought, are futile to convince; but each speaks honestly, earnestly, reverently and sympathetically. And he is better for the experience. The work is said to have been the outcome of a visit paid by Mr. Le Gallienne last summer to Davos Platz, where he had frequent talks on similar subjects with Mr. and Mrs. Price Hughes and Sister Lily of the West London Mission. The book is exquisitely printed with rubricated side notes.

## Magazines.

—The *Quarterly Journal of Economics* for October contains as its first and leading contribution an article from the pen of Charles F. Dunbar upon "The National Banking System." The paper upon "Charity and Progress," by Edward Cummings, was read by him at the recent Unitarian Conference at Saratoga. F. W. Taussig discusses "The Tariff Act of 1897." Nicholas P. Gilman writes at length upon Bellamy's "Equality," but finds it difficult to take the distinguished author seriously in his chimerical suggestions. (George H. Ellis: Boston.)

—The profusely illustrated paper upon "The Business of a Wheat Farm," in the November *Scribner*, will be read by a large circle of interested readers. "The Workers," which is attracting so much deserved attention, carries the scholar who assumes the rôle of the common laborer seeking work through several new experiences, which are told in a very realistic fashion. "The Country Church in America" and "Unusual Uses of Photography," with many illustrations, are very fine papers. "Confessions of a College Professor" reveal the hard financial side of the teacher's life. (Charles Scribner's Sons: New York.)

—The November number of the *American Monthly Review of Reviews*, like previous issues, spreads before the reader in a most attractive and forceful way a survey of current events that is not found in any other monthly. The sudden death of Henry George lends a special interest to the illustrated sketch of him from the pen of a personal friend. There are, also, important contributions upon Spain and the Cuban struggle. The other departments are well sustained. (The Review of Reviews Co.: New York.)

—The *Forum* for November presents a large number of current topics, which are treated by eminent writers and specialists. Hon. J. G. Carlisle, ex-Secretary of the Treasury, writes

with remarkable acumen upon "Dangerous Defects of Our Electoral System." Senator Morrill groups some more of the very interesting letters which he has received from distinguished men, with fac-similes of those written by Charles Sumner, Thaddeus Stevens and Horace Greeley. It will do everybody good to read Sir Lewis Morris on "The Disuse of Laughter." There are several other notable contributions. (Forum Publishing Co.: New York.)

—"Andrew Jackson" is the subject of the leading article in *Frank Leslie's Popular Monthly* for November, by A. Oakley Hall, illustrated by H. M. Eaton. "The Moqui Indian Snake Dance," by Lieut. E. H. Plummer, is very interesting, as is "The Fishfolk of Scotland," by M. E. Lister Addis. Columbia University is the subject of the college article this month—the twelfth of the series, "A Midst the Shades of the Umbrian Painters," "Mexican Customs," "The River Eden," "Some Curious Daisies," and other articles of interest, with stories, and a young folks' department. (Frank Leslie's Publishing House: New York.)

—The *Chautauquan* for November is filled with reading of a most interesting and instructive nature, adapted to both the student and the general reader. The frontispiece, "Goethe in Italy," accompanies Prof. Moore's paper upon the "Life and Work of Goethe." "The Modern Tall Building" is depicted by Owen Brainard, with seven illustrations. "The Physical Changes of Autumn," "Imperial Germany," "A Glimpse of the Moonshiners," "The Japanese on the Pacific Coast," "The Rise in the Price of Bread," and "Fever Panics," are some of the topics treated this month. "Current History and Opinion" and "C. L. S. C. Work" are indispensable departments in this magazine of education for the people. (Theodore L. Flood: Meadville, Pa.)

—A beautiful original etching of "Ely Cathedral," by F. Walker, R. E., is presented as a frontispiece in the *Magazine of Art* for November. "The Studies of Sir Edward J. Poynter, P. R. A.," are appreciatively discussed by the editor, accompanied by nine illustrations. Eleven beautiful illustrations of the "Historic Enrich and Marble Busts at Windsor Castle" enrich Frederic S. Robinson's paper. A. L. Baldry reviews the career of C. E. Johnson, R. I., the landscape painter, a portrait and seven illustrations of his works being given. "Elizabethan Revivals," "Antique Embroideries," "Sculpture in the Paris Salons," and "The Art Movement," are other topics, with "Chronicle of Art" and "Notes and Queries." (Cassell Publishing Co.: 31 East 17th St., New York.)

—The *Ladies' Home Journal* for November is a Thanksgiving number, with a striking design appropriate to the season on the cover. "The Beauty of Motherhood" is the sixth in Alice Barber Stephens' drawings of the typical American woman. Clifford Howard describes the first Thanksgiving dinner, with portraits of the Pilgrim Fathers and a picture of Plymouth in 1621. Besides the entertaining stories and sketches and well filled departments there are four special pages devoted to thirty-six ideas for Christmas presents. "A \$2,300 House for a Small Square Lot" is the third of the series of "Model Homes at Moderate Cost." A speaking likeness of the late Dr. Francis B. Bottoms is given in Mrs. Bottoms' "King's Daughters" department. (Curtis Publishing Company: Philadelphia.)

—The November *Bookman* intersperses between its "Chronicle and Comment" portraits of Mary Hartwell Catherwood, Mrs. Richmond Ritchie, the late Lord Tennyson, Lady Tennyson and their son, Bret Harte, and a silhouette of Burns' "Carolina." "An Epoch-making Locomotive" is a most important contribution by Prof. John C. Roile. James MacArthur reviews "Old Lumps for New Ones," in which are collected sketches and essays by Charles Dickens, now published in America for the first time. Emerson is the subject of the eighth paper in the series of "American Bookmen." We note that one of the five poems of the number is by our highly appreciated contributor, Prof. B. F. Leggett. The *Bookman* is indispensable to the literary worker. (Dodd, Mead & Company: New York.)



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## THE ALPHA CHAPTER, BOSTON UNIVERSITY.

**A** LIST of the alumni of the School of Theology of Boston University by classes. If any one can give further information, please address Rev. Seth C. Cary, President, Wollaston, Mass.

(Continued from the HERALD of Oct. 27.)

1876.

JAMES W. BASHFORD, Clin., Pres. Ohio Wesleyan University, Delaware, O.  
HENRY FAVILLE, Cong., La Crosse, Wis.  
JOHN FAVILLE, Cong., Appleton, Wis.  
GEORGE S. INNIS, Minn., Prof. Hamline University, Minneapolis, Minn.  
WILLIAM M. JOHNSON, Illinois, d. Feb. 20, 1891.  
ALBERT D. KNAPP, No. Ohio, Delaware, O.  
HINCKLEY G. MITCHELL, Cent. N. Y., Prof. Hebrew, Boston University, Boston.  
ANNA OLIVER, d. Nov. 20, 1893.  
LEANDER W. PILCHER, No. China, d. Nov. 24, 1893.  
ROBERT D. DYSON, N. E. So., Thompsonville, Conn.  
ARNER R. GREGORY, Episcopal, Kensington, Liverpool, Eng.  
JOSEPH HAMMOND, Cong., Hancock, N. H.  
JAMES E. JACKLIN, Detroit, Asso. Ed. Michigan Christian Advocate, Detroit, Mich.  
LAMBERT E. LENNOX, Mich., P. E., Reed City, Mich.  
L. OLIN SHERBURN, Vt., P. E., St. Albans, Vt.  
JOHN W. WALKER, N. W. Iowa, Rock Rapids, Iowa.

1877.

WILLIAM H. ASH, Cong., d. Nov. 13, 1882.  
JOSEPH M. AVANN, Cent. Ohio, P. E., Toledo, O.  
JOHN M. BARKER, No. Ohio, Fla. Agt. Ohio Wesleyan University, Delaware, O.  
SAMUEL L. BEILER, N. Y. E., Vice Chancellor American University, Washington, D. C.  
WM. G. COLESWORTHY, 66 Cornhill, Boston.  
GEORGE W. HUDDLESTON, No. Ohio, Bellevue, O.  
GEORGE W. HUDSON.  
IRA H. LA PETRA, So. America, Santiago, Chile, So. A.  
VINCENT D. LAWRENCE, d. Jan. 14, 1881.  
JOEL M. LEONARD, N. E., Melrose.  
WINFIELD S. MORRISON.  
GEORGE F. OLIVER, E. Ohio, Warren, O.  
WILLIAM F. PENNEY, d.  
JOHN D. PICKLES, N. E., Boston.  
EDWIN P. STEVENS, Troy, Albany, N. Y.  
RICHARD T. STEVENSON, No. Ohio, Prof. Ohio Wesleyan University, Delaware, O.  
EDWARD M. TAYLOR, N. E., Boston.  
HENRY WITHAM, No. Dak., Grand Forks, No. Dak.  
MARCUS F. COLBURN, Cal., d. Sept. 22, 1896.  
THOMAS H. PENTECOST, E. Me., sr., Montville, Me.  
JOHN H. VINCENT, N. H., Peterboro, N. H.  
ELIJAH H. WATSON, Los Angeles, Cal.  
HENRY C. WEAKLEY, Clin., Cor. Sec. Deaconess Home, Cincinnati, O.  
CHARLES P. WELLMAN, Savannah, d. April, 1883.

1878.

LYMAN D. BRAGO, N. H., Amesbury.  
JOSEPH E. CORLEY, Iowa, Grinnell, Iowa.  
BEDFORD L. DUCKWALL, Genesee, Buffalo, N. Y.  
THOMAS J. EVERETT, N. E. So., P. E., New Bedford.  
ERASTUS W. GOODIER, N. E. So., Portland, Conn.  
JACOB W. GOSLING, d. July 1, 1880.  
JOSEPH B. HAMBLEN, JR.  
ADDISON W. HAYES, Genesee, Rochester, N. Y.  
AUSTIN H. HERRICK, N. E., Wakefield.  
WILBUR J. HODGES, Cent. Ohio, d. Nov. 18, 1895.  
ALEX. T. JEFFREY, Des Moines, Sidney, Iowa.  
JAMES D. MONROE, So. Cal., sr., Kern, Cal.  
JOHN H. SHIDLER.  
LUCIUS C. SMITH, Mexico, d. Mar. 12, 1896.  
EVERETT S. STACKPOLE, Me., Auburn, Me.  
DANIEL C. STEVENSON, d. April 7, 1883.  
GEORGE S. UMPLEBY, So. Cal., sd.  
JAMES W. WALKER, N. W. Indiana, Yeoman, Ind.  
THOMAS C. WATKINS, N. E., Springfield.  
LORENZO D. WATSON, Genesee, Albion, N. Y.  
WM. G. WILSON, Iowa, P. E., Oskaloosa, Iowa.  
WARREN APPLEBEE, N. W. Kansas, sr., La Crosse, Kas.  
WINFRED HALDWIN, No. Dak., Grandin, No. Dak.  
OLIN L. CARTER, Newtonville.  
EDWIN COMPTON, Troy, Clifton Park, N. Y.  
ANNA H. SHAW, M. D., Philadelphia, Pa.  
OSMOND ST. JAMES, d. Aug. 31, 1885.  
ALEX. F. STOWELL.

1879.

THOMAS H. ARMSTRONG, E. Ohio, W. Farmington, O.  
EDWIN O. BUXTON, Clin., Cincinnati, O.  
MERRICK D. CHILSON, No. Ohio, sr.  
GEORGE W. COON, N. E., West Medway.

SHEPHERD F. HARRIMAN, No. Ohio, Kibuck, O.  
CHARLES H. MORGAN, Detroit, Vassar, Mich.  
JOSLIN H. NELSON, So. America, P. E., Para, Brazil, So. A.

JAMES F. SMITH, No. Ohio, Wooster, O.  
ELBRIDGE R. WILLIS, Cal., Grass Valley, Cal.  
SMITH W. BROWN, No. N. Y., Carthage, N. Y.  
GEORGE H. CHENEY, N. E., Lynn.  
CHARLES M. COMSTOCK, West Medford.  
JOSEPH CRISWELL.

ISRAEL DERRICKS, A. M. E. Ch., Cor. Sec. Missions.

ELI C. FARWELL, Troy, Troy, N. Y.  
WILLIAM FERGUSON, N. E., Enfield.  
AMOS D. JAMES.  
ISAAC G. PRICE, N. Y., Leeds, N. Y.  
CALEB L. ROTCH, Cong., Stoughton.

1880.

EDWARD B. BANCROFT, Detroit, Agent Albion College, Detroit, Mich.  
OLIN A. CURTIS, Rock River, Prof. Drew Theological Seminary, Madison, N. J.  
HENRY P. HAYLETT, Wis., P. E., Racine, Wis.  
FRANCIS M. KIRGAN, Clin., Carthage, O.  
HENRY C. MILLIMAN, Genesee, Buffalo, N. Y.  
JOSEPH D. SPRIGGS, Washington, Pa.  
TELESTON A. TURNER.  
ELIZABETH A. DELAVAN, Evangelist, Round Lake, N. Y.

## IN MEMORIAM.

**Mrs. Mary E. McPherson.**  
Elizabeth E. Fiager.

Out of the chill of the gloaming,  
Out of life's fever pains,  
Into the measureless glory,  
Into the rest that remains,  
Stepped she. Who knoweth what followed?  
A vision of snow-white wings,  
Like a garden of lilies enfolding  
The scents of a thousand springs?

Muscle of harpers harping,  
Notes of a wondrous hymn  
Through the arches of heaven outswelling  
To the farthest star-bounds dim?

She who was ever busy—  
What will she find to do,  
Now she has gone from the old life  
Into the ever new?

She who was always a worker,  
Ne'er will she idle stand;  
Ever some higher service,  
Ever a task more grand.

"Succorer" was she "of many,"  
Like the sweet Pauline saint;  
Ne'er will her hands grow weary,  
Never her heart be faint.

Gone every vestige of weeping,  
Banished the fear and the doubt,  
Splendors no queen ever dreamed of  
Girding her footsteps about.

Boston, Mass.

## Obituaries.

**Langley.**—Luther Langley was born in Newfield, Me., Aug. 10, 1810, and died in Acton, Me., July 10, 1897.

Mr. Langley moved to Acton with his father and mother when eighteen years of age. He married Mary Dowe, who died after forty-two years of happy and prosperous wedded life. He subsequently married Eliza A. Murry, who, after fifteen years of holy fellowship, went to her heavenly reward. Amid the solitude and infirmities of age, with no children to minister to his needs, he was very affectionately cared for during the last four years by his niece and nephew, Lizzie E. Langley and her brother William. His last sickness was attended with severe suffering, and after three months of patient waiting he gradually exchanged the pangs of earthly affliction for the felicity of the world of light. Of a family of ten children the deceased is the last.

Uncle Luther, as he was familiarly known, was a faithful and honored member of the church at West Newfield for over sixty years. He always had a warm welcome for preachers, and greatly enjoyed their visits. A joyous dis-

position blessed his life; in his old age the Gospel hope was a great comfort to him; and when, just previous to his death, friends at his request sang, "My heavenly home is bright and fair," his soul rejoiced, and his face lit up with celestial gladness.

The funeral services were conducted by his pastor, Rev. F. R. Welch, assisted by Rev. A. W. Waterhouse.

**Booth.**—George Booth, Jr., was received into the New London Church by letter, from Newark, N. J., July 2, 1893. He departed this life Sept. 30, 1897.

For seven years Mr. Booth battled with consumption, to which he at last fell a victim. He was a good man, kind, gentle, patient, believing, victorious. A devoted wife and two dear children mourn on account of the loss of his presence with them.

**Gill.**—Mrs. Lucy E. Gill died at State College, Pa., Sept. 30, 1897, aged 54 years. Mrs. Gill was the daughter of Rev. Joseph Whitman, early in his career a well-known preacher in the New England Conference, and of Eleanor Wheeler Whitman, who married, later, Mr. Coburn, of Newton. She was married to Prof. Benj. Gill, who is a member of New England Conference. A large portion of her married life was spent in Wilbraham, her husband being the popular professor of Greek in Wesleyan Academy. Five years ago they removed to State College, where Prof. Gill is teacher of Latin.

Mrs. Gill, beside a husband, leaves three daughters and one son and a brother to mourn their loss. In her place as wife and mother she seemed to think that whether sick or well she must make all the sacrifices possible, whether by night or day, and if the duty were to be done, she never stopped to consider herself. One who knew her well says: "She simply did, with approximate perfection, the duties of daughter, sister, wife, mother. In the last two relations God and angels could not surely have found a flaw."

Mrs. Gill suffered nearly all her life with asthma, yet she was always cheerful. Her humor was unique, her wit quite playful. She saw things by the most keen intuition at a glance—the look of a face, the validity of an argument, the trait of a character. It was a unique gift. She was blunt in her frankness, freely speaking out her thoughts, but never making enemies. The church found in her a generous giver and helper, for she loved her church. To the poor she was kind, generous, and sympathetic. Her Christian life was shown in deeds as well as words. Her husband's home is, indeed, desolate. May God comfort him!

**Sanborn.**—Ernest W. Sanborn was born at Unity, N. H., Sept. 14, 1807, and died at his home, 5 Hancock St., Boston, Mass., Sept. 30, 1897, aged 90 years and 6 days.

Mr. Sanborn lived at home till twenty-one years of age. He began his education in the district school of his native town, then went to Wilbraham Academy, and afterwards to Meriden Academy, Plainfield, N. H. His first occupation was that of school-teacher, which he followed for several years, teaching in Webster, Ipswich and Charlestown, Mass., and at East Machias, Me.

Coming to Boston, he went into the shoe and leather business in 1836, under the firm name of Gale, French & Co. In 1840 and '41 he was elected to the Common Council, and was a member of the school committee from '67 to '69. In 1851 he was appointed a coroner for the County of Suffolk, holding office continuously until 1877, when the law was passed requiring a medical examiner. In 1852 he was appointed a deputy sheriff and held the office for fourteen years, serving under Sheriffs Crocker, Everett and Clark. From 1868 till 1892 he carried on a real estate and insurance business, when he retired from active life because of old age. He held a commission as justice of the peace for more than forty years. For over fifty years he was a member of the First M. E. Church, serving many of these years as a trustee. He belonged to the Winslow Lodge F. & A. M., and is thought to have been its oldest member.

March 29, 1836, he married Eliza Williams. Of their seven children four are living—Edward W.; Mary E., wife of Daniel A. Carr, of Homer, Me.; Harriet M., wife of Samuel N. Ryder, of Roxbury; and Emily F., now living at the old homestead. March 29, 1886, Mr. and Mrs. Sanborn enjoyed the fiftieth anniversary of their wedded life with a few friends at their home, and in 1896 they had a gathering of children and grandchildren on their sixtieth anniversary.

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### Review of the Week.

Tuesday, November 2.

—Twenty-nine persons injured by a railway  
accident near Leipzig, Germany; six may die.  
—A detachment of French troops sent into  
Congo for punitive purposes surprised by the  
enemy; many killed and wounded.

—The proposition to cut the wages of cotton  
operatives in England 5 per cent. to be sub-  
mitted to arbitration.

—The new Congressional Library opened to  
the public without ceremony.

—Queen Victoria's Jubilee gifts on exhibition  
in London for charitable purposes.

Wednesday, November 3.

—Tammany candidate, Judge R. A. Van  
Wyck, elected mayor of Greater New York;  
Low second in the race.

—Death of Sir Rutherford Alcock, the well-  
known English diplomat, geographer and  
author.

—Massachusetts re-elected Governor Wolcott;  
the Republicans claim Ohio, Maryland,  
Pennsylvania, Iowa, South Dakota, Rhode Is-  
land; Virginia goes Democratic.

—The reorganization committee of the Union  
Pacific buys the first mortgage, paying \$30,087,-  
476.

Thursday, November 4.

—Sir Julian Pauncefote directed to sound our  
Government relative to a reciprocity treaty with  
the West Indies.

—Joseph Chamberlain installed Lord Rector  
of Glasgow University.

—A steamer leaves Tromsø Island in quest of  
Andree.

—Eight whaling vessels caught in the ice  
near Point Barrow, Alaska.

—The Bank of Spain to manage the Cuban  
treasury, and to issue gold notes to the amount  
of \$100,000,000.

**ROYAL**  
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—Governor Bushnell (Republican) re-elected  
in Ohio; Senator Hanna safe; the Maryland  
Legislature Republican, insuring Senator Gor-  
man's defeat; Baltimore goes Republican; Shaw  
(Republican) to be Governor of Iowa; Van  
Wyck's plurality for Mayor of Greater New  
York, 80,106; Gov. Wolcott re-elected in this  
State by 87,000 plurality.

Friday, November 5.

—End of the fever scare in the South; quar-  
antines being raised, and business being re-  
sumed.

—Ex-Congress General Isagi convicted in this  
city of embezzlement of \$140,000 from a trust  
fund.

—Controller Eckels to be president of the  
Commercial National Bank, Chicago.

—Fresh disturbances in the Unterhaus of the  
Austrian Reichsrath.

—Four persons killed and seventeen injured  
in a wreck on the Chesapeake & Ohio road.

—Organization, with Charles H. Cramp as  
president, of a Philadelphia line of five first-class  
steamers to sail from that port to the Klondike,  
starting in the spring.

Saturday, November 6.

—Gold worth \$3 512 a ton taken out of a seven-  
ton boulder in Wyoming.

—Sudden drop in stocks owing to war rumors.

—“Eugene Field Day” celebrated by the  
children in the public schools of Missouri.

—Attempted assassination of the President of  
Brazil by a soldier; the minister stabbed to  
death.

—A new trial of the “Competitor’s” crew to  
begin in Havana on Monday.

—Premier Laurier and Minister Davies to visit  
Washington and take part in the seal negotia-  
tions.

—The pension roll increased by 54,072 names  
last year and decreased by 41,122 deaths; nearly  
\$140,000,000 disbursed.

Monday, November 8.

—The delegates of the United States, Russia  
and Japan sign the new Bering Sea treaty with  
reference to pelagic sealing.

—A band of Chicago thieves caught and plan-  
der worth \$10,000 captured.

—The steamer “Idaho” founders on Lake  
Erie; 19 men drowned.

—Hold-up on the Santa Fe; an express car  
robbed.

—Hotel San Marco in St. Augustine, Fla.,  
burned by incendiaries; loss \$250,000.

—Consul General Fitzhugh Lee returns to  
Havana.

—Cuban autonomists accept office.

### Great Popularity and Enormous Sale.

Morse Brothers recently received orders for  
over ten carloads of RISING SUN and SUN PASTE  
STOVE POLISH in one day. This gives some idea  
of the enormous consumption and great demand  
for these justly celebrated articles of household  
use.

Their new SUN PASTE STOVE POLISH is larger  
in quantity and as much better in quality than  
any other stove polish as their old reliable RISING  
SUN STOVE POLISH in cakes is better than  
any other dry polish, and is already command-  
ing a large sale.

AMERICAN Lamps are now being exported to  
Europe since the safety founts and burners of  
American invention have proved their superior-  
ity. Jones, McDuffie & Stratton have many de-  
signs which are especially of their origin, and  
their exhibit is one which interests connois-  
seurs, as their trade in this branch has a wide  
field.

### General Cabinet Meeting.

AT the General Cabinet meeting of the Ep-  
worth League, held in Philadelphia on  
Tuesday and Wednesday, Nov. 2 and 3, a num-  
ber of important matters were under considera-  
tion. The following resolution on the relation  
of the Epworth League to the missionary debt  
was adopted:—

“In view of the great missionary debt that  
burdens the church, and mindful of the calam-  
ity that will result to our missionary enterprises  
should the present movement in the church to  
pay this debt result in failure, though prevented  
by the general Epworth League constitution from  
calling upon our chapters as such to make  
subscriptions to its payment, yet we urge our  
members as individuals to aid most heartily in  
a collection for this purpose through the regu-  
lar church channels, and call upon you all by  
your plans, prayers and gifts to make possible a  
contribution of at least \$20 from every charge in  
our great church for this glorious end.”

Plans were also set in motion for a series of  
missionary readings to be used in mission circles  
in all the chapters. These readings will touch  
on the history of our missions, the false faiths  
with which our missionaries have to do, and the  
methods and successes of our mission fields, as  
well as the general inspiration to missionary  
service. It is proposed to raise up in this way  
an army of young people intelligently inter-  
ested in missions.

The Methodist Episcopal Church Congress in  
Pittsburg was commended, and Dr. E. M. Mills,  
the general second vice-president, was appoint-  
ed to represent the Cabinet at the Congress.

Leaflets on the prayer-meeting and on Junior  
League work were ordered for the series of De-  
partment Leaflets, and a Junior League Reading  
Course was outlined, the course to consist of  
a series of three books to be sold for one dollar.  
A very attractive set of books for our boys and  
girls will be announced early in the new year.

The idea of mass conventions for the young  
people of our colored Churches was favorably  
considered, and referred to the president and  
the general secretary and assistant secretary for  
such further plans as may be deemed advisable.

The members of the Cabinet were utilized at  
mass meetings held on Tuesday evening in four  
different centres in Philadelphia, and were all  
present at a great meeting held in the beautiful  
new church at Germantown on Wednesday  
evening.

A COUGH, COLD OR SNEEZING requires immediate  
attention. “RHO’S” RESPIRATORY TROCHES” will in-  
variably give relief.

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Scarfs and Ties,	2.00 to 50.00
Trimnings,	25 to 8.00
Writers,	1.50 to 3.50
Baby Carriage Robes,	2.00 to 20.00

### FOR GENTLEMEN.

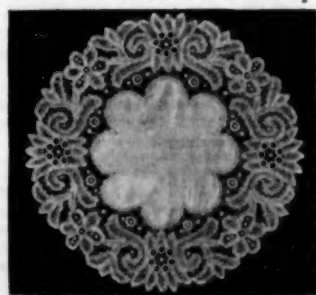
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" 5.	" 54 cts. 5 " " all different
" 6.	" 27 cts., 5 Xmas Cards.
" 7.	" 54 cts., 5 Booklets and Calendar.
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